

A Demonstration
OF THE
RESURRECTION
OF OUR
Lord and Saviour
JESUS CHRIST;
And therein of the
Christian Religion.

Very useful for the further satisfaction and confirmation of all good Christians:

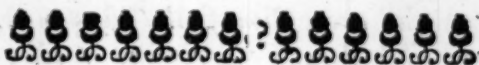
As likewise for the confutation and conviction of those that have a *Jewish* or *Atheistical* spirit in them.

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*Collegii Emmanuclis
Liber.*



I Have perused this ensuing Discourse, and though my approbation be not of that weight and value as to add the least grain of allowance or acceptance to this or any other the like performance, yet being requested to deliver my opinion of it, I could not but say thus much, that the learned and pious Author, hath herein (at least to my apprehension) approved himself * a Workman that needed not * *ἐργά-* to be ashamed, yea * a wise Master-*τεχν* builder in the Church of God, as *ἀνεπα-* having very solidly and judiciously *χλωσ* stated and asserted that grand fund-*2 Tim. 2.* mental Article, the main Pillar in-*1 Cor. 3.* deed of our Christian-Faith, our Sa-*10.* viour Christ's Resurrection; the truth whereof, he hath undeniably prov'd and demonstrated, as well by invincible Arguments, and strength of Reason, as also clear and evident Testimonies and Texts of Scripture; and that both for the further confir-
mation

mation of all true Christians, and
 the fuller conviction of all Gain-sayers,
 whether Atheistical, Jewish, or Here-
 ticall Spirits. And truly I do not re-
 member to have seen so much Scripture
 and Reason, better improv'd in so nar-
 row a compass, nor more artificially in-
 terwoven and twisted together, and
 helping one another by a mutual com-
 pliance, for the strengthening and support
 of so substantial a Truth. In a word,
 I look upon the Treatise, as verifying
 and performing exactly, what it pro-
 mises in the Title, if not more: It be-
 ing a * most perfect and compleat De-
 monstrati^{on}, or rather, a twofold De-
 monstrati^{on}, as Logicians distinguish,
 the one proving the thing * that it was
 so, the other the final cause or end *
 why it was so; the one clearing the
 truth and reality of it, as in it self, the
 other declaring the fruit and benefit of
 it as to believers; the one in the former,
 the other in the latter Point or Obser-
 vation. And in both these, the Author
 shows himself to have been a man singu-
 larly well skill'd both in the Theory and
 Practice of true Christianity, of an able
 head

Demon-
 strati^{on} po-
 tissima.

* { O^u r^e.
 &
 Δ^{is} t^{is}.

head, and an honest heart; of a strong
 brain, and a gracious spirit. The Do-
 ctrinal part of the Discourse being not
 more solid and sinewy in confirming the
 truth, and settling and informing the
 judgment; than the Practical, wholesome
 and savoury in speaking to the Consci-
 ence, and pressing holiness and purity of
 life, and the power of godliness. In
 which regard I heartily recommend the
 perusal of it to all good and sober Chri-
 stians, especially in these wavering,
 warping, and back-sliding times, where-
 in so many have degenerated and * de-
 parted from the Faith, giving heed ^{* Turned}
 to seducing spirits, and * being led ^{Apostate.}
 away with the error of the wicked, <sup>ἁποστή-
σαντες.</sup>
 have fallen from their own steadfast-
 ness: and (I conceive) for want of ^{1 Tim. 4.}
 thorow conviction, and sound instruction ¹⁰
 in these main fundamental truths of the ^{* 2 Pet. 3.}
 Gospel. ¹⁷⁻

JAMES DUPORT.

BEAL



READER,

I Wondred not when I met with ^{ευφημῶ-}
those expressions of holy tri- ^{σωμεν}
umphing, in Gregory Nyssen, ^{τὴν ἀνέ-}
Let us ^{σασιν τῇ}
extol the Resurrection of the Conqueror, ^{νικητῇ}
the joy of the world, the life of all Na- ^{τὴν χα-}
tions; since (as he elegantly tells us) ^{εὖ τῇ}
the Devil, our destroyer, gaping to de- ^{κόμεν,}
vour the bait of Christ's flesh when he ^{τὴν ζωὴν}
dyed, was struck through, and caught ^{τῶν ἐθνῶν}
with the hook of Christ's Divinity when ^{τῷ κόσμῳ.}
Greg. ^{Greg.}
he arose from the dead; and (as Cyril ^{Nysl. Orat}
expresseth it) he who by suffering ^{s. de Re-}
was free among the dead; by rising a- ^{τὸ τῆς}
gain, manifested, that he both could and ^{σαρκὸς}
would free the living. The asserting ^{δέλεας}
of this blessed truth, is the Noble ^{περιχα-}
Subject of this Learned Treatise. I ^{ρῶν τῷ τῆς}
wish I might have been allowed the ^{δεύτητος}
secreet tasting of its Divine delicacies ^{ἀγχίσρω}
without proclaiming to the World ^{πειεπαρή}
how well I relish'd them; and the ^{Id. Orat. 1}
^{de Resur.}
^{Εν νε-}
^{κροῖς ἐλδ'θερος, καὶ νεκρῶν ἐλδ'θερωτῆς.} Cyril. Hier.
Catech. 14.

rather

rather, because this excellent Discourse is as far from *wanting*, as are our slight Pamphlets from *deserving* Commendation. 'Tis too low an expression to say, this Work *deserves* my praises, (worth of a *middle* size may be so commended) I rather judg that my praises are not worthy of it; and may hope, that my testimony will rather find acceptance from it, than it from my Commendation. When first it came to my hands, it found me in such a croud of business, that I hardly could find time to *begin* the reading thereof: but truly, when I had once begun to peruse it, I as hardly knew how to make an *end* of reading, till I came to the end of the book, with such an honest delight did it rob me of the thoughts of my other employments; and yet neither must I call it a *robbery*, it was but a *change*, and that an *advantageous* one; for it brought me more benefit by its perusal, than I parted with by forbearing for a time my other reading; and (Reader) I assure my self, if thou art

art a friend to Christ and thy self,
thou canst not but with sweetest
contentment view the Exaltation
of thy dearest Lord and Master, in
his Resurrection; and thereby thine
own from the grave both of sin and
earth, so clearly and fully demon-
strated.

The Author of this Treatise I
never knew; and he is now above
the resentment of earthly Com-
mendations; and therefore tentati-
on I had none, either by receiving
or expecting any friendship from
him, to speak so freely of his Book:
but might I (dear Christian) prevail
with thee to read, love, and live the
truths thereof, all that good is suc-
cessfully obtained, which is (I trust)
sincerely endeavoured by the testi-
mony of thy Servant for thy Souls
good,

WILL. JENKYN.

Christian



Christian Reader,

BEing desired to peruse this ensuing Treatise concerning the Resurrection of Christ, and to express my thoughts of it; though my testimony can add nothing to the worth of it, and very little to its acceptance in the world; yet the excellent contexture of Scripture and Reason which I have found in it, requires me not only to approve it, but commend it. The subject treated on, is that of highest concernment, the great Pillar of our Faith and Hope, as the great Apostle argues, 1 Cor. 15. and the manner of handling it, is in good measure answerable to the weight and worth of its subject. Some may possibly think, that this great Article of Faith needs no Demonstration; and I have sometimes been of that conceit, that some Principles were so clear, they needed no confirming; and some Opinions so absurd, they needed no confuting: but I find my self deceived; for in these days
wherein

wherein our lot is fallen, there is no truth so clear and fundamental, but it meets with them that doubt it, and deny it; and no error so ridiculous and unreasonable, but finds them that will embrace and maintain it. Therefore I cannot but judge the publishing of this work very seasonable, both for confirming the faith of believers, (for faith despises not Reason, but makes much of it, so long as it keeps its place) and also for convincing of Atheists and Unbelievers, with whom it deals upon their own terms, viz. those of Reason, and in this tottering age declining so fast to Scepticism and Atheism, there is need of both. But I will not detain the Reader from the Work it self, which will best speak for it self; wishing every Christian a rational and fiducial knowledge of the truth, and an experimental knowledge of Christ's Resurrection.

EDW. BOWLES.

There



THere is added to
this Treatise, a
Sermon of the Authors
upon these words,
Numb. 26. 10. *And
they became a sign.*

A Demon-
man



A
Demonstration
 OF THE
Resurrection of CHRIST.

1 Cor. 15. 20.

*But now is Christ risen from the dead,
 the first fruits of them that slept.*

CORINTH was a famous Church, if any other, planted by the Apostle himself, residing among them a whole year and an half, for the preaching and setting of the Gospel; and afterwards watered by *Apollo, an Eloquent man, and mighty in the Scriptures.* But though it were thus planted, thus watered; yet not many years after, there crept in ma-

Acts 18.
 24.

B

ny

ny abuses into that Church; for the reforming whereof, *S. Paul* spends most of this Epistle; and the two chief abuses, a dangerous Schism, and a dangerous Heresie. He picks out purposely one to be medled with first of all, and the other last of all; because things spoken first and last, take best impression: and nothing he desired to take deeper impression, than dehortation from *Schism*, and *Heresie*; the one breaking the bond of Charity, the other the bond of Faith. Their *Schism*, that one said he was of *Paul*, another of *Apollo*, another of *Cephas*, another of *Christ*, is confuted throughout the four last Chapters. Their *Heresie*, that some among them *denied the Resurrection*, is with great vehemency and contention of reasoning, confuted throughout his fifteenth Chapter: and good cause that the Apostle should so bestir himself in confirming the doctrine of the *Resurrection*, it being the very knot and tye of all Religion, and all Religion falling asunder without it.

Deny

Deny the *Resurrection*, and the World would soon be as bad as Hell it self: if the dead rise not again, let us eat and drink, for to morrow we dye: but affirm the *Resurrection*, and believe it perfectly aright, and the World would be almost as holy as Heaven it self. My hope towards God is, that there shall be a *Resurrection* of the dead, both of just and unjust; and herein do I exercise my self, to have alwayes a Conscience void of offence towards God, and towards men: therefore good reason that the Apostle should so bestir himself about this point. The *Resurrection* of the dead is the Christians confidence.

AA. 24.
15, 16.

Fiducia
Christia-
norum
Resurre-
ctio mor-
tuum.
Tertul.

Now he proves the *Resurrection*, First, more directly by plain arguments unto the 35 ver. Secondly, More indirectly and under-hand by answering the surmised doubts that might be against it.

But some will say, *How are the dead raised up, &c.* This *how* is not an *how* of enquiry, (for then he should not have answered, *Thou*

fool; but thou curious fellow :) but an how of objection against the very matter: *How*, how is it possible that the dead putrified body should rise again, that every one should have his own body, being eaten perhaps of the beasts, or the fish, or the fowl, and turned into their substance? How also is it convenient that these vile bodies of ours that were nothing but clogs and troubles to us here, should be restored to us? And this is the implied Objection, *How are the dead raised up?* &c. which the Apostle answers in all the parts of it, shewing it, *first*, not to be impossible, because we see the like dayly in the seed sown, it dyes and quickens again; and also no fear of the impossibility, because it is God that doth it: and cannot he restore the body, and the same body too? He can tell how to sever the flesh of men from the flesh of beasts, &c And *secondly*, he shews it not to be inconvenient, because it shall be the same body for substance, yet not for irksome
con-

conditins ; but as celestial and terrestrial bodies differ a great deal for glory and excellency ; so it from it self, dying and being raised up again : *It is sown in corruption, it is raised in incorruption* : and in shewing this glorious change, (thereby answering the surmised objection of inconvenience) he spends most of the rest of this Chapter, from the fortieth verse, unto the end.

Now for the direct proof of the *Resurrection*, in the former part of the Chapter, it bears it self especially upon this Argument, That Christ is risen, and therefore we shall rise again too : and after that he hath a long time tossed, and touz-
zed, and waved, and argued it up and down with a great deal of zeal, That Christ is undoubtedly risen, (for it is the thing that he is long and earnest about, and troubles him most :) the other, That we should therefore undoubtedly rise, would easily follow, none would much gain-say it. After therefore he hath

so belaboured the point of Christs Resurrection, thereby to infer ours; in my Text he casts up the sum of all, shewing what all his former reasoning had amounted unto, namely to this total, *But now is Christ risen from the dead, &c.*

There are two things;

First, *That Christ is risen.*

Secondly, Not so only, but risen as *the first fruits*, to sanctifie and hallow unto his Father all the faithful that sleep in Christ; assuring them by his Resurrection, of their blessed Resurrection at last too. As the whole Harvest was blessed, and sanctified, and hallowed, in a little handful of the first fruits dedicated to God, that blessed and hallowed the whole Harvest; so Christs Resurrection blesseth and warrants all ours.

And first, *That Christ is risen.*

But what (you will say) needs any proving of this point? There are no *Painims* here to deny the Resurrection; there are no *Thomas's* here to doubt of it; we all believe the ar-

ticle

ticle of the Creed, *The third day he rose again from the dead.*

Beloved, I would it were so: but let me tell you what our Saviour saith, *When the Son of Man cometh,* Luk. 18.8 *shall he find faith on the earth?* and what S. Paul saith, *All men have not* 2 Thes. 3. 2. *faith.* To believe that Christ by his *Resurrection*, is the *Resurrection* and life to others, is a matter that may Non omnium est fides. well have a *Believest thou this?* set upon the head of it: let me tell you, it is not for nought that the Gospels, every one of them, are so large in the Demonstration of the truth of Christ's *Resurrection*, by variety of circumstances, and variety of apparitions; and that the *Acts* are written in effect for no other end, (as *Chrysostome* well observes, *Hm. 1.*) than to prove Christ's *Resurrection*, by his powerful sending of the Holy Ghost, by his powerful endowing them with gifts of miracles, with gifts of a more than a man-like courage & fortitude, to preach stoutly the Gospel, notwithstanding all opposition; by

the glorious success likewise in their preaching, to convert so many of the Jews, even a great company of Priests themselves, and such numbers of the Gentiles, unto the faith: these speak the *Resurrection*; these are not the Works of one that lyeth in the power of death.

Let me tell you, there is more in that of St. Paul, than every one thinks; *If thou confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved.*

Let me tell you further, that the paucity of good livers shews plainly the paucity of true believers for this point. If I did verily believe that Christ were risen from the dead, and all power now given him in heaven and in earth; would I so slovenly serve him as I do? my service to him is such, as if he were rotting in the grave, and not sitting at the right hand of the Father: why do I therefore cozen my self and

and others, with a vain conceit that I believe the Resurrection?

Lastly, Let me tell you, that if we do in some measure believe Christs Resurrection, yet the more evidences and arguments to show it, the sweeter and stronger grows our faith. The things indeed to be believed, cannot be demonstrated by reason: but yet this may be demonstrated by reason, that it is very reasonable to believe them; or (to speak with *S. Aug.*) that they may be demonstrated by reason: non sit first, that it is not a foolish thing to stultum believe those things; and further- talia credere; De- more, that it is a foolish thing not indequod to believe them. The more eviden- sic stul- ces and arguments: therefore to de- tum talia monstrate the too too reasonableness non cre- of Christs Resurrection, the sweeter dere. Luk. i. i. and stronger grows our Faith: Forasmuch as many have taken in hand, &c. that thou mightest know the certainty of those things wherein thou hast been instructed: Though at my first Catechizing in the Principles of Religion, I should simply

believe the Articles of Faith; yet to know the certainty of them, much establisheth my faith. Hereunto tends that; For I long to see you, that
 Rom. 1. I may impart unto you some spiritual
 11. gift, to the end you may be establish-
 1 Thes. 3. ed; and night and day praying exceedingly, that we might see your face, and might perfect that which is lacking in your faith; namely, by further doctrine and proof of the Gospel, more and more evidence the truth of it unto you. That therefore the Christian may know the certainty of this thing wherein he hath been Catechized, namely, Christ's Resurrection from the dead, (the third day he rose again from the dead) these things may sufficiently do it;

First, The prediction or testimony of the Old Testament.

Secondly, The Testimony of so many eye-witnesses, especially the Grand-Jury of the Apostles, to whom he often appeared in the flesh after the Resurrection.

Thirdly, The Testimony of the Spirit,

Spirit, which after his *Resurrection* and *Ascension*, Christ sent down among his Apostles and Disciples to give them extraordinary holiness of life, extraordinary power to work Miracles, extraordinary boldness and zeal to preach the Gospel, extraordinary success in preaching it: these things could not be done by one that was in the power and hands of death, but by one that was set down at the power and right hand of the Father.

And first, The prediction of the Old Testament, is a good argument to the Christian to believe Christ's *Resurrection*, because he sees he is taught to believe no new thing, but that only which hath been so often, and so long ago, fore-told by those Scriptures which the very Jew, the main Enemy to the *Resurrection*, cannot deny, nay zealously maintains. The Jews carry the Books, by which the Christians may believe; they are become our Book-carriers; even as servants carry their Masters Books after them, that

I.
Codicem
portat Ju-
dæus un-
de credat
Christia-
nus, libra-
rii nostri
facti sunt
quomodo
solent ser-
vi post
dominos
codicis
ferre, ut
illi por-
tando de-
ficiant: il-
li legendo
proficiant
Aug. P. 56

whereas the one are weary with carrying, the other may profit by reading.

Luke 24.
27.

But where are these Predictions of the Old Testament? surely had we all those places which our Saviour alledg'd to the two Disciples, *beginning at Moses and all the Prophets*, and expounding to them in all the Scriptures, the things that concerned his passion, and his glory, we should be marvellously furnished: or had we those which it's likely S.

Act. 3, 24

Peter used in his Sermon: *All the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise fore-told of these dayes*; or those by which *Apollo* so

Act. 19.

mightily convinced the Jews, shewing by the Scriptures, that Jesus was

Act, 28.

23.

Christ: and those whereby *Paul* continued perswading the Jews concerning Jesus, *from morning till evening, both out of Moses and the Prophets*; we should be richly furnished, understood we all these: but howsoever, let these express places prove the Resurrection.

First,

First, that of the sixteenth Psalm, urged by St. Peter, Act. 2. *My flesh shall rest in hope, because thou wilt not leave my Soul in Hell, nor suffer thy Holy One to see corruption.*

Secondly, That of the second Psalm, urged by St. Paul, Acts 13. *Thou art my Son, this day have I begotten thee: manifestly declared thee to be my very Son now by my raising thee from the dead.* Rom. 1. 4.

Thirdly, That of Isa. 52. 14, 15. *As many were astonished at thee, &c: so shall he sprinkle many nations; the Kings shall shut their mouths at him, for that which hath not been told them, shall they see, &c.*

And that of Isa. 53. 10. *When thou shalt make his Soul an offering for sin, he shall see his seed, he shall prolong his dayes, &c.*

Fourthly, Not to name more particulars; All those places prove this; that show he must conquer death; for how should he conquer death for others, that were detained by it himself? *He will destroy in this mount. Isa. 25. 7. rain the face of the covering cast over*

over all people, and the veil that is
 Hof. 13. spread over all nations; and I will
 14. ransom them from the power of the
 grave. Fifthly, all those places that
 speak of his everlasting Kingdom:
 Isa. 9. 7. Unto us a child is born, and the go-
 vernment shall be upon his shoulders;
 of the increase of his government and
 peace there shall be no end, &c. These,
 and many other the like places, may
 assure us against Jew or Gentile,
 That for the Resurrection, or any
 other Mytery about the Saviour of
 the world, we believe no new thing,
 but that only which often and long
 ago hath been fore-told by those
 Scriptures that were highly magni-
 fied, not only by the Jew, but also
 by the Gentile; when Ptolemy that
 famous King of Egypt, caused them
 a long time before our Saviors com-
 ing in the flesh, to be translated out
 of Hebrew into Greek, a tongue more
 known to the Nations, that those
 Holy Scriptures also might be bet-
 ter known to the nations: our com-
 fort and stay of faith, therefore may
 be, that with S. Paul we say and be-
 lieve

lieve none other things than those which the Prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, &c. Act. 26. 13

Secondly, the testimony of so many eye-witnesses, witnessing the truth of his Resurrection from his often apparitions unto them; as 1. to Mary Magdalen: 2. to the women by the way going from the sepulcher to the Disciples, to acquaint them with that which had befallen there: 3. to Peter alone: 4. to the two Disciples travelling to *Emmaus*, whose eyes were a while holden, that they knew him not: 5. to the Disciples gathered together, and the doors shut upon them when *Thomas* was away; and all these five apparitions were the first day: 6. to the Disciples eight dayes after, when *Thomas* also was among them: 7. to seven of the Disciples at the Sea of *Tiberias*, when they had that extraordinary draught of fishes, at his command, bidding them cast on the right hand; though all night they had fished,

II.

fished, and caught nothing. 8. In a
 Mountain of *Galilee*, as himself
 being alive had fore-told them; and
 this most think to be that famous
 apparition understood here by *S.
 Paul*, when he tells us of one of his
 appearings to be to more than 500
 Brethren at once. 9 Upon Mount
Olivet, from whence he ascended
 up to Heaven. And these appariti-
 ons are recorded in the Gospels:
 whereunto *St. Paul*, mentioning
 some of these, adds also some other
 apparitions besides; as this of his
 appearing to more than 500 Bre-
 thren at once, if it be not the same
 with that apparition in *Galilee*; also
 a distinct apparition to *James*; also
 another distinct one, when he sayes,
To all the Apostles: and lastly, an
 apparition to himself, as one born
 out of time: and these are the wit-
 nesses chosen before of God (as *Pe-
 ter* speaks) to whom he shewed him-
 self openly; he shewed himself open-
 ly, not to all the people, but to witnes-
 ses chosen before of God; and there-
 fore seeing we are compassed about
 with.

Acts 10.

with such a cloud of witnesses, we have ground sure enough for our faith. Nothing can be objected against their testimony, but that either they were deceivers, or were deceived: Deceivers, so the *Jews* objected, that while the watch slept, his Disciples came by night, and stole his body away, and so spread abroad the error of his Resurrection, *Mat. 28: 13*. But this is too too incredible; it is too too incredible that they could do this; and it is more than too too incredible that they would do it. First, too incredible that they could do it: for consider a text in *St. Mat. 27: 62. &c. Now the next day that followed the preparation, &c. the High Priests said to Pilate, Command therefore that the Sepu'cher be made sure, &c.* If they had intended to steal away his body, why not the first night before the Watch was set? for all the circumstances here well considered, give it a thing too too incredible, that they could do it after so vigilant, diligent, and abundant Watch, that

Mat. 27.
66.

that questionless was set; for why they came about it even on the Sabbath-day, and that was an high day too. Secondly, the very words that our Saviour said, that within 3 days he would rise again, stuck in their stomacks vilely. 3. They confessed that if it should so fall out, the last error would be worse then the first. 4. They had full leave of *Pilate* to do whatsoever they would for the making all sure, would they not, think you, therefore set a most vigilant watch, &c. and so it appears they did, *they went and made the sepulcher sure*, &c. they would not trust any other; how should it therefore be a thing credible, that these should or durst be so negligent, as to fall asleep; nay, would be so negligent? for in all likelihood, in a thing that they had such special care of, they pickt out for the Watch some forward Zealots, that the very zeal of the Cause would keep them waking, as well as the awe and dread of Authority; especially, it being but one night they watched;

watched; how is it credible also that the poor sneaks, the Disciples, that shewed their heels so finely when their Master was apprehended, should now when he was in the grave, take heart of grace so courageously, to attempt the thing against so strong a Watch? How (further) is it credible, that the rowling away of the stone before the door of the Sepulcher, the stone that was a very great one, when the women that came to annoint him, took great care how to get it rowled away? how credible that this should not have waked some of the Watch hard by? How further is it credible, if the Disciples had stoln him away, that the winding-sheet should have been left behind in the sepulcher, lying decently in one place, and the napkin that was about his head, wrapped up in another place by it self; would they not rather, if they had stoln him, not have stript him, but carried him away as he was in his grave-gear? common humanity would not let them strip him,

him, and carry him away in so horrid a manner, as stark naked; and common wit would not let them think, that they should have had so much leisure, without fear of waking any of the Watch, as to strip him, especially being wound up in linnen clothes, with Myrrhe, and other spices of a clammy and sticking nature like pitch; to strip him of this, and to have leisure then to wrap up the linnen clothes, and the napkin upon his head, severally by themselves; these are not signs of such as are in fear and haste: so that it is no marvel that hereat the

Joh. 20. 8. Evangelist said, that *the Disciple saw and believed*. How (lastly) is it credible, that the Watch durst go home to the High Priests with such a fine tale in their mouthes? *While we slept, his Disciples came by night and stole him away*; what had this been but to have pronounced sentence against their own Souls? when the Angel had brought Peter

Act. 12. 19 miraculously out of Prison, the Keepers were examined, and put to death,

death, though innocently, for the escape, what could they have looked for, but the like sauce? the impunity of the Watch, is argument enough to any that hath but half an eye in his head, that there was daubing in the matter, and casting heads about it: and lastly, that Dilemma of *Aug.* against this fine tale of the Watch: *Either it was false that they slept, and so lyars are not to be believed; or it was true, and then how could they tell what hapned? Foolish madness!* If thou wast awake, why didst thou suffer it? if thou wast asleep, how didst thou know it?

Secondly, It is more than too incredible they would do it. Would they that being *Jews* knew well what God and Religion meant, have dared to have father'd such a gross forgery on God? It is the argument, one of them, which our Apostles here instances in; If Christ be not risen, then are we found false witnesses of God; which some might think, (irreligious and profane Wretches that they are) to be

Aut falsum erat quoddormierant, & mendacibus credere non debuerant; aut verum erat quoddormierant, &

quod factum est nescierant in Ps. 55.

Stulta insania! si vigilabas, quare permisiisti? si dormiebas, unde scisti? in Ps. 36.

no

no such great argument, yet weigh it well in these persons the Apostles, and a forcinger argument cannot be brought: for how canst thou imagine, that the Apostles, who being no such fools, as appears well enough by putting the wise Jews so to it, to call council upon council against them, would of themselves, without Divine warrant, have attempted so foolish a thing as the preaching of obedience up and down the world to a crucified man, no otherwise risen from the dead, than by stealing his body out of the grave? what hope could ever they have of any success? No hope from him whom they preached, whose own consciences told them he was yet in the power of death; no hope from God whom they so foully be-lyed; no hope from any thing in themselves; not from eloquence and excellency of speech to perswade; they were but rude and illiterate men; not from wealth and riches to corrupt; shooes on their feet, and a staff in their hand, was most of that they

they had; not from authority and greatness to awe and prejudice; they were but contemptible Fisher-men, and the like; not from number and multitude to over-run and subdue; they were but eleven silly sneaks, that had all run away when their Master was apprehended; no hope therefore from any thing in themselves: no hope further from any docibleness and inclinableness of the parties to be perswaded; not any inclinableness of the Jew; *Not him but Barrabas*; and *crucifie him, crucifie him*, was the loud and joint cry of the Jew; the Jew was hardned therefore against any such Doctrine: it had been as easie for these Fisher-men, the Apostles, to have spoken to the fishes of the Sea, to have made them follow them on the dry land, as to have spoken to the people of the Jews to have made them follow them in the Doctrine and Belief of Christs *Resurrection*, upon their own bare word: They that cared not for Christs Miracles when he was alive

Acts 17.
31.

Acts 26. 8

Acts 26.
24.

alive, but crucified him, were they likely to have believed the bare assertions of Fisher-men for his Resurrection? Not any inclinableness again in the *Gentile*; it was that *they micked at when they heard of the Resurrection*; it was that that *Paul* was glad to qualifie with this argument of insinuation in the beginning when he was to speak of it to the *Gentile*; *Why should it be thought a thing incredible with you, that God should raise the dead?* Be it a thing never so hard, why should it be thought above God's ability to do? It was that also that when *Paul* was in the earnestness of his speech about the assertion of it, made *Festus* break out with a loud voice, and say, *Paul, thou art beside thy self*; was the *Gentile* therefore likely to be inclinable to this Doctrine, especially *Christ's* suffering being publick, and all seeing it, and his Resurrection being private and underhand, and but a few supposed witnesses of it? and those few opposed almost by all that nation, the nation
of

or the Jews, that if there had been any such thing should have brought the knowledg thereof unto the Gentiles, would they therefore that were no stark fools, have gone about a thing of so great folly, wherein they had no hope of success from him that they preached, as not risen; no hope from God, as belyed by them; no hope from any thing in themselves, as being without eloquence, without riches, without authority, without multitude; no hope from any inclinableness in the parties to be perswaded, *Jew* or *Gentile*, as being utter enemies the one to the mention of the name of *Jesus of Nazareth*; the other to the mention of the *Resurrection*. Either therefore they were very Ideots and stark fools; and why then were the wisest Jews so put to it by them, to lay heads together, and to assemble Council after Council? or else they were wise enough; and why then should any think they would attempt such a foolish thing, without good ground and reason

But suppose they had been so overseen, as not to have considered

C

these

these things at first, yet would they not, when the storm once begun to fall on them, and the world rise up in arms against them, seeing the impossibility every way of making their Legend, their lying Legend take: would they not then have desisted? Would not fair nor foul means have made one of them at least, at last have bewrayed the whole business? but that all their life long, in spite of what the world could do, they should continue every one of them in most constant asseveration of the Resurrection; certainly had they been nothing but deceivers, it is not imaginable that the world could have a pack of such, except they had been very incarnate Devils: but their writings, and much more their lives, shewed them to have been rather incarnate Angels. Again, if they would have done this, they should either have taken our Saviour for an Impostor, deceiving them of his promise, that he promised them he would rise again the third day, and so they should rather have

have hated him as an Impostor, than preached him as a Saviour; or else should have taken him as the true Saviour indeed, though yet detained in the Grave, and so they would never have gone about to have preached him that was Truth, by meer Lyes and Falshood; they could not think that the true Saviour would think well of false Apostles. And therefore it is too incredible they could, it is more than too too incredible they would preach the Resurrection as meer Deceivers.

Secondly, Not as deceived with any Phantasm or Apparition Diabolical.

For first, They were sure the body was not in the Sepulcher; their own sense, and the sense of all the *Jews* viewing the empty Sepulcher, confirmed them of that.

Secondly, They were sure none had privately stoln the body away and laid it elsewhere, because of the Watch that kept the Sepulcher, and because of the grave-clothes left be-

behind, and the napkin that was upon his head, wrapt up alone: none would have carried away a dead ghastly body, and that so full of wounds, and gored blood, and ghastly visaged (for the napkin of his head also was taken off) none would have carried away a dead body in such an horrid manner.

Thirdly, They had a Vision of Angels, that affirmed unto the women that he was risen, and withall remembred them, that it was but as he had told them before, that he would rise again the third day; and therefore they need not distrust it.

Fourthly, They had (after) many corporal apparitions unto them of our Saviour himself; and still you may observe, there goes always, almost, with the apparition, some notable circumstance, one or other, to be an argument to confirm the verity of it: as,

First, For the apparition to *Mary*, you have this observable circumstance, that though Jesus had talked
with

with her a while, and she knew him not, but thought he had been the Gardener; yet at the speaking of one bare word (*Mary*) she presently knew him, and sayes *Rabboni*: this was either a plain effect of his Divinity, so on the sudden to work on her heart; or else of his Humanity, to speak just in that familiar form which he used when he was alive, so that she knew him to be He by his voice. The Devil may sooner counterfeit a Visage, than a Voice.

Again, for the apparition to the two Disciples by the way, you have these two circumstances: First, Their hearts extraordinarily burning within them, while he opened to them the Scriptures, which argues his Divinity. Secondly, A special manifestation of himself unto them by breaking of bread, using the same form of thanksgiving, or same form of action in breaking, or both, which he used while he was alive, and that argued the same humanity.

Luke 24.
41.

Again, for the Apparition to the Apostles when *Thomas* was absent, you have two circumstances that are most demonstrative of a true living body. First this, *Handle me, and see me, for a spirit has not flesh and bones as you see me have*: Then this, *Have ye here any meat, &c?* Though the Devil can form a body of the Elements, a body that may be felt, yet not a true live body, that can eat and digest meat, not a true live body that hath flesh and bones, that hath heat and pulse, and all the temper of a true live body: If this were so, how should we be sure one of another, that we are not fantasies? Nay, if handle me, and see me, were not a good argument, how were the *Jews* sure that it was the true *Jesus* that was crucified, the true *Jesus* that was laid in the Sepulcher? If they were sure they crucified and buried the true *Jesus*, the Disciples were as sure that it was the true *Jesus* that rose again, and appeared unto them. And this is that circumstance which afterwards

wards brought Thomas off from his infidelity, when eight dayes after Christ appeared unto them, Thomas John 20. being with them, and thrust his hand^{28.} into his side, and said, My Lord, and my God. And this is so strong an argument, that S. Peter cares for no more, Act. 10. 41. He shewed himself openly, not to all the people, but to chosen witnesses, even to us, who did eat and drink with him after he rose from the dead: He did eat and drink with them most familiarly, and sensibly conversed with them; even as familiarly and sensibly as when he was alive: so that if we were sure of him then, we are as sure of him now. And this is the argument S. John beats so on, *That which we have heard, which we have seen with our eyes, &c.* 1 John 1. 1. Consider now further, that this was forty dayes together that he thus at several times conversed with them, that all his speech at those times with them, was not about such things as the speech of a deceiving Devil would have been, but of the

C. 4 things

Acts 1. 3. things pertaining to the kingdom of God, of the things whereby the Apostles afterwards destroyed every where the Kingdom of the Devil, and their Idolatrous worship. Consider also, that the Disciples were so incredulous formerly of the Resurrection, that the words of the women that told them he was risen, seemed

Luke 24.

11.

ἀπιστος.

to them idle tales; that also our Saviour upbraided them with unbelief and hardness of heart, that they believed not them, (namely, the women, and the two Disciples, and Peter) which had seen him after he was risen: That Thomas also; for all that the other Disciples averred it unto him, yet he would believe none of them all; he would believe nothing but his own hands and fingers; would these men therefore that were so hard of belief, would ever they have believed such a thing, without most infallible proofs? as it is Act. 1. 3. To whom he shewed himself alive after his passion; by most infallible proofs, &c. and therefore neither were they decei-

deceived, but knew well enough what they said, when they answered the High Priests and Rulers of the Jews (straightly charging them to speak no more of *Jesus* and the *Resurrection*) with a *Non possumus; we cannot but speak the things which we have seen and heard*, Acts 4.20. If therefore they could neither be deceived, nor deceivers, there is weight enough in those words, *This Jesus hath God raised up, whereof we are all witnesses*. And again they urge it, Acts 2.32. Acts 3. Acts 5. Acts 10. The testimony-*therefore* of these *eye-witnesses*, is in the second place assurance enough unto us of *Christ's Resurrection*.

Thirdly, The testimony of the *Spirit* which *Christ* after his *Resurrection* and *Ascension*, sent down from *Heaven*, to be a powerful witness unto the world, of his *Resurrection*; by giving unto his, extraordinary grace of holiness, extraordinary grace of preaching the Gospel, extraordinary grace of

confirming it by Miracles, extraordinary grace of a happy success in the business, to draw in so short a time almost the world after them: these things shew that Christ was not in the power and hands of death, but sat down at the power and right hand of his Father. It is plain, a King is not in hold by his enemies, when every where he does such things that makes the World ring of him; as plain that Christ was not detained in hold by that enemy Death, when every where by the Spirit which he sent, he did such things as made the whole World ring of him.

- I. Whence (first) had the Apostles and Apostolical men, that extraordinary grace of preaching the Gospel, but only from fulfilling that promise in Act. 1.8? *Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem, &c.* whence had they their extraordinary grace of teaching, grace of boldness, grace of promptness, grace of diligence,

gence, grace of sincerity, grace of patience, grace of tenderest love and affection, after the salvation (if they could) of every Soul?

First, The grace of *boldness*, whence could they have it, but from that power of the Holy Ghost coming upon them? How timorous and white-liver'd otherwise they were, their running all away when their Master was apprehended, their hardest man's, I mean *Peter's* denial of him at the speech of a silly Maid, their lurkings and under-hand Meetings, both before and a while after the Resurrection, meeting but only (for fear of the *Jews*) in private places, and in the night, and with the doors shut upon them; these show how timorous otherwise they were. What transformed them therefore from such *Hares* and *Harts*, into such stout *Lions* as afterwards they showed themselves, but only this power of the Holy Ghost coming on them? This made them, that before ran away and hid their heads in corners,

Act. 5. 42.

to be bold afterwards, to preach *Jesus of Nazareth* to all the People, to all the Priests and Rulers, to all comers that would hear them; in the publick Temple, teaching and preaching *Jesus Christ*. See what difference there is between their former fearfulness, and their then boldness, Acts 2. 14. But Peter standing up with the eleven, lift up his voice, &c. all things make purposely for expressing their stoutness and boldness, The standing up, the lifting up the voice, the form of words themselves, *Ye men of Judea*, &c. words of meer Authority, words for Emperors to speak; so verse 22. *Ye men of Israel*, &c. and 36. Therefore let all the House of Israel know assuredly: See here their boldness, and their former timorousness; and none would take them for the same men, at most but other men in the same skins. Ay but this is but a flash before the people, before that the Rulers have meddled with them; dare they be so bold also before them? See whether

ther they dare or no. Chap. 4. v. 5. They are apprehended, kept in hold anight, convented the next day before an Assembly that might have struck terror into them: *And it came to pass on the morrow, that their Rulers and Elders, &c. were gathered together:* Here was greatness enough to have dashed them; but what says the Story? *But Peter filled with the Holy Ghost:* Not without good cause is this Preface; otherwise such great looks had been enough to have daunted such two poor Sneaks: *But Peter filled with the Holy Ghost, said, &c.* Words of such stoutness and boldness, that those great ones wondered such Sneaks should be so bold: *When they saw the boldness of Peter and John, they marvelled: boldness to say, Be it known to you all, &c. Ver. 10, 11. whom ye crucified, &c. set at nought by you builders, &c.*

Acts 4. 8.

Verse 13.

Ver. 10, 11.

Ay but this was the first time, before they had tasted of the whip, they had nothing but threats, and great words given them there, durst

durst they do so the second time, and after they had smarted?

Sol.

That the second and third time too, they durst do so, you have it Chap. 5. 17. and 29. and also after they had smarted, being well beaten with rods; you have it verse 42. *daily in the Temple, and in every house they ceased not to teach and preach Jesus Christ.*

Secondly, Grace of *promptness of speech*; whence had they it, but from the power of the Holy Ghost coming upon them? it could be nothing but this that loosed the tongue of those stammerers, that made those lispers speak so plain, that made those poor Fisher-men (as mute otherwise almost as the Fish they caught) to become on the sudden the world's Orators, to extemporize before Assemblies & Congregations upon every occasion, to argue with Jew and Gentile, with Pharisee and Philosopher, and so to argue as their adversaries were driven to answer, as Stephen's did him, to leave reasoning, and go to suborning. Then *there*
arose

Acts 6. 9,

11.

arose certain of the Synagogue, &c.
 and they suborned men, &c. Or as A&t. 9. 29.
 Paul's him, He spake boldly in the
 name of the Lord Jesus, and disputed
 against the Grecians, but they went
 about to slay him. Whence could
 these mute Fisher-men have had this
 promptness, and presentness, yea
 and wisdom of speech, but only
 from the power of the Holy Ghost
 coming on them? But out of the
 mouths of babes and sucklings, hast
 thou perfected praise. And I will
 give you a mouth, and wisdom,
 which all your adversaries shall not
 be able to gain-say, nor resist. These
 let you see what did the deed; He
 removeth away the speech of the tru-
 sty, &c. so he giveth sometime the
 speech to the stammerer; but there
 is a spirit in man, and the inspira-
 tion of the Almighty giveth them
 understanding. Now when they
 saw the boldness of Peter and John,
 &c. It was strange that they
 should speak so roundly and pro-
 foundly, of whom it could not have
 been expected, as being unlearned
 and

Psal. 8. 2.

Luke 21:
15.

Job 12:
20.

Job 32. 8.

A&t. 4. 13

τὸν παρ-
ήνοιον.

ἀγάνευ-
τοι καὶ
ἠδιώται.

and ignorant men, that they could have gone on above five words together, without hacks and haws about matters so out of their element.

Thirdly, Grace of *extraordinary diligence*, whence had they it, but from this power of the Holy Ghost? if you consider that they had neither profit to draw them on to take that pains; *for silver and gold have I none*, (not so much as to give a beggar his alms), said he that was the chief of them; and *these hands have ministered to my necessity*, said he that was not his inferior. No profit therefore to draw them on. No Honour neither: for they were therefore counted *the filth of the world, and the off-scouring of all things*. If you consider also, that their breeding was a private Country-breeding, and a quiet retired life, led upon lakes and rivers, not made to be the world's Posts, to trudge from City to City, from Nation to Nation, from People to People, from Kingdom to Kingdom, and there still to have no rest to their

their flesh, but be troubled on every side, fightings without, fears within; besides their assiduity in preaching in season and out of season, privately and publickly. If you consider withall, how well their Successors now-a-dayes love their ease, when they need not trudge up and down the world, as they did, to preach the Gospel, it were well if they would but reside at their own Cures, and take a little pains there. If you consider all these, whence can you say they had this extraordinary diligence, but from the power of the Holy Ghost? It could be nothing but this, that made them so diligent, that the Rulers of the Jews could say of them in a short time, *Behold you have filled Jerusalem with your doctrine?* So diligent, that as it is in the same Chapter, *daily in the Temple, and from house to house, they ceased not to teach and preach Jesus Christ.* So diligent, that Peter is made, as it were, an Ubiquitary; *As Peter passed thorowout all quarters, &c.* so diligent, that

A. 5. 28.
A. 9. 32.
Demo-

- Acts 19. *Demetrius could say of one of them, namely Paul, Sirs, ye see and hear, that not alone at Ephesus, but almost thorowout all Asia, this Paul hath perswaded and turned away much people; so diligent, that other enemies of theirs could say when they came to Thessalonica, These that have turned the world up-side down, are come hither also: so diligent, that by their means in a small time,*
 Acts 17. 6. *the sound of the Gospel went into all the earth, and their words unto the end of the world; and that leaven of the Kingdom spoken of Matt. 13. had leavened the whole lump.*
 Rom. 10. 18.

Fourthly, Grace of sincerity, to take all this pains for no sinister worldly respect whatsoever, but meerly for the Gospel's sake, to plant it: whence could they have this sincerity, but from the same power of the Holy Ghost? How sincerely they preached the Gospel without seeking either praise or profit by it, see a little.

- Acts 3. 12 *Not praise: for when upon the cure of the lame man, the people came flocking*

flocking about them, and admiring
 them almost as half Gods; what
 says St. Peter? *Ye men of Israel, why*
look ye so earnestly on us, as if by our
own power or holiness we had made
this man to walk? And when upon
 the like occasion the men of Lystra
 would have honoured Paul and
 Barnabas for Gods, they were so
 far from seeking their own praise,
 that they did all they could to hin-
 der it; *they ran in among the people,* Acts 14.
crying out and saying, Sirs, why 14, &c.
do you these things? we also are men
of like passions with you, &c. And
 when some magnifying Paul, and
 some Apollos, and some Cephas, cal-
 ling themselves after their great
 Masters, *I am of Paul, &c.* how
 doth Paul take up all pride that
 might arise thereupon? *Who is Paul,* 1 Cor. 3.5
and who is Apollos, but Ministers by
whom ye believed? And we preach 2 Cor. 4.5
not our selves, but Christ Jesus the
Lord, and our selves your servants
for Christ's sake. If therefore that
 of our Saviours be true, *He that* John 7.18
speaketh of himself, seeketh his own
glory

glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him: then they seeking not their own glory when it was offered them, but another's that sent them, it must needs be that they speak not of themselves, but acted by his spirit that sent them.

So for Profit, how sincerely they preached the Gospel without perverse aim that way? Their hungry bellies, oftentimes in hunger and thirst, (which was not voluntary abstinence; for that is meant afterwards, in fastings often.) Their cold backs, in cold and nakedness. Their purse penniless, silver and gold have I none. These show what a little gain they made of the Gospel. Paul would never have writ for a Cloak as far as from Rome to Troas, four hundred miles, if, poor man, he had had that variety, or his Converts had been so frank unto him, as to have furnished him with money to have bought a new one; he made but a little harvest of the Gospel, that was glad to write for an old Cloak 400 miles

2 Cor. 11.

27.

Acts 3. 6.

miles, to lap him against winter.
The Cloak that I left at Troas with 2 Tim. 4.
Carpus, bring with thee: and that it was 13.
 for lapping to his back against the
 cold winter, you may gather from
 that which followeth; *Do thy dili-* Verse 21.
gence to come before winter. Verily
 this argument, if any other, that the
 Apostles should with that *sincerity*
 preach the Gospel, all *praise*, and all
profit set aside, this helps to confirm
 the truth of the Gospel, if any other,
 that they should take such infinite
 pains in that Harvest (*send forth La-* Mat. 9. 38
bourers into thine harvest) and aim
 at no harvest at all thereby for them-
 selves in the world. And therefore
 not without good reason does St.
Paul so often stand upon this thing, Acts 20.
 to stablish his Converts in the truth 33.
 of the Gospel which he preached, 1 Cor. 4.
Neither at any time used we flatter- 11. & 9. 3.
ing words. Who is there even among 2 Cor. 11.
 you, that would shut the door 10. & 12.
 for nought? But what a deal of pains 14.
 took they for nought? or rather 1 Thes. 2. 5
 they knew well enough whom they
 trusted, and who it was that said,
 lift

lift up your eyes; and look on the fields, for they are white already to harvest. He that reapeth, receiveth wages. They would never have sweat so in this Harvest, and so little wages here, but that they knew of those other wages.

Fifthly, The Grace of extraordinary patience: whence also could they have it, but from the power of the Holy Ghost? who were they, and what were their bodies? was their strength the strength of stones, and their flesh of brass, that they should be able to hold out against hunger and thirst, against cold and nakedness, stripes and imprisonments, &c? Was their Souls not like other mens, but heavenly spirits sheathed in earthly bodies, that they should not be overcome; nor not much affected with all the opprobries, reproaches, ignominies, that the World could cast upon them; that all the pain, and all the shame the world could put them to, they should still continue as strong, as stiddy as anvils, unstirred,

unmo-

unmoved for all the blows? What can this be but the power of the Holy Ghost coming upon them? if so many strong men with Iron hammers should let drive at a piece of glass, or earthen vessel, & not be able to break it, all men would say, it were an enchanted glass or vessel: how many let drive at those earthen vessels, the human natures of the Apostles, with such bats and blows as would almost have broken Steel and Adamant? That therefore these earthen Vessels were not broken with all these blows, what should be the reason, but only that they were enchanted, enchanted with that power of the Holy Ghost coming upon them, that made their frail natures hold out so against dint of stroke of all persecutions? *I will turn aside (saith Moses) and see this great sight, why the bush burns with fire, and consumeth not:* Exod. 3.3 that was a strange thing to his conceit; so a strange thing it must needs be to any one's consideration, that the Apostles, who for their frail human

human natures were nothing but bushes, and brushwood, and combustible stuff that could be, strange that they should continue in the fire, the fire of tribulation, and consume not, burn not, yeeld not; but as though their bodies were burnisht Brass, shine only the brighter for the fire; surely what can be the reason, but only because as the Lord was in the bush, and so it consumed not; so the Lord was in these bushes, these weak Apostles, and they consumed not?

In the third of *Daniel*, the Princes, Governors, Captains, and the Kings Councillors, all flocked together to see those men upon whose bodies the fire had no power; they thought that a wonder: surely I know not whether it be a greater wonder, that the bodies of the Apostles, flesh and blood like other men, that fiery trial whereof St. *Peter* speaks, should have no power upon them, should not drive them to impatience, not to desist or desert their Evangelical Callings, but hold

hold out 20, 30, 40 years together, unto the death, and in death. *Moses* was a godly Saint, and yet driven to a little impatience, that he was weary of his calling, through the vexful behaviour of the Jews: *If thou deal thus with me, kill me, I Numb. 11; pray thee, out of hand.* *Elias* was a godly Saint, yet driven to a little impatience, when the storm fell so fierce upon him: *It is enough, I Kings now, O Lord, take away my life; for 19. 4. I am not better than my fathers.* *Job* was a Saint, who like him? and yet driven to a great deal of impatience, when he opened his mouth and cursed his day; *Let the day perish wherein I was born, &c.* for a whole Chapter together. But where do we ever read, that all the afflictions the world could heap upon them, put the Apostles into any impatience, or that their spirits were any whit broken, or their hearts dejected with them? nay, it broke their hearts when others pitied them, and would have had them favoured themselves in Christ's

D

suffer-

sufferings; *What mean you to weep*
 Acts 21. *and break my heart? for I am rea-*
 13. *dy not only to be bound, but also to*
 Acts 20. *dye, &c. And now behold I go bound*
 22, 24. *in the spirit to Jerusalem: But none*
of these things move me; neither
count I my life dear unto my self,
 2 Cor. 12 &c. *And I take pleasure in infir-*
 10. *mities, &c. Whence could they have*
this patience, nay this joy in all
their tribulations, but from the
power of the Holy Ghost? And
therefore I marvel not that St.
Paul should so often urge this for
an evident proof of the truth of his
Ministry, his Apostleship, his Gos-
pel that he preached, namely his
patience and indefatigable enduring
of all misery and all affliction for
 2 Cor. 6. 4 *the Gospel's sake: In all things ap-*
 and 11. *proving our selves as the Ministers of*
 23, &c. *God, in much patience, &c. And*
 Gal. 6. 17 *from henceforth let no man trouble*
 Col. 4. 18. *me, for I bear in my body the marks*
 2 Cor. 4. *of the Lord Jesus: and, Remember*
 7, and 10. *my bonds. Well, I will conclude*
this with his reasoning, We have this
treasure in earthen vessels, that the

excellency of the power may be of God, and not of us; always bearing about in the body, the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. That it may appear that Jesus Christ is alive indeed, by giving such strength and power to such a frail creature as Paul otherwise of himself was; for that it is not to be understood of the life of glory to be manifested afterwards in the body, but so as it is already expounded, the drift and circumstances shew: *That the excellency of the power, &c. in our mortal body, &c.* and because in the fourteenth verse he proceeds there to that sense.

Sixthly, Grace of tenderest love and affection to the Salvation, if they could, of the whole world; to the Salvation of those they never saw nor heard of before; to the Salvation of those that it cost them many a long tedious journey to come unto them; to the Salvation of those, that when they came among them, gave them but cold

entertainment, even sought their death that came to bring them the word of life; such love, whence could they have it, but from this power of the Holy Ghost? Consider but how cold and backward men are in this business, to build up one another, even neighbour his neighbour, and friend his friend, in their Salvations; and say if these men must not needs have been acted; and moved with something in them more than flesh and blood, that made them so zealous and earnest for the Salvation of the whole world, of the unknown world, the remote world, the injurious world, that sought their deaths as much as they did their lives.

Take a scantling of this their earnest zeal and love to every Soul's Salvation, in *St. Paul*.

First, In *St. Paul's* sollicitous care and fear; nothing so full of care and fear for another's good, as love. None so loving therefore as *St. Paul*, that had such cares, and fears, and jealousies in his heart, as
touch-

touching others Salvations; without 2 Cor. 7. 8
were fightings, within were fears:

Within fears, namely, lest by some
means men should be tempted and
drawn away again from the faith. Gal. 4. 19

And, I am jealous over you with a 2 Cor. 11
godly jealousy. And, besides those and 2. 18.

things that are without, that which Col. 2. 1.
cometh upon me daily, the care of all 1 Thes. 3. 1

the Churches. And, I wish you knew
what great conflict (namely, of fear
and care) I have for you. And, for this
cause, when I could no longer forbear,
namely, for care and fear about you.

Secondly, See it in St. Paul's wise
and studious diligence, by art, and by
industry, striving if he could, to win 1 Col. 28.
every Soul: Though I be free from 1 Cor. 9.
all men, yet have I made my self ser- 19.
vant to all, that I might gain the
more; that we may present every man
perfect, &c. Nothing so painful and
deviceful of any course to speed, as
Love.

Thirdly, See it in St. Paul's ear-
nest obtestations and entreaties, that
men would regard themselves, and
that which makes for their own sal-
vations,

vations; no so humble a supplicant as true love: the tender Mother would beg it on her knees at her son's hand, that he would reclaim, and know his own good: so St. Paul most humbly beseeches all, that they would know their own good, know the things that belong unto their own peace: Now then
 2 Cor. 5. we are Embassadors in Christ: we
 20. and 2. pray you in Christs stead be ye reconciled to God: and, we then as workers
 6. together with him, beseech you also that ye receive not the grace of God
 2 Cor. 10. in vain. And, Now I Paul my self,
 1. beseech you by the meekness, &c. and gentleness of Christ, &c.

To name one place more for all:
 Phil. 2. 1. If there be therefore any consolation in Christ, if any comfort of love, &c. What would beg so hard for no other boon, but only that men would know the things that belong to their own peace, but only Love?

Fourthly, See it in St. Paul's abundant thanks and prayers for those whom God hath vouchsafed
 to

to call unto the participation of his heavenly truth. It is no small measure of love that makes him so sensible of others eternal good : others, that what were they to him, but only that they were the Sons of *Adam*; so sensible, as to be so abundant in thanks to God for that blessing unto them, and in prayers to God for the continuance of it. Most of his Epistles begin with these thanks and prayers : First, *I thank my God through Jesus Christ, for you all, that your faith is spoken thorough out the world.* And *I thank my God always on your behalf, for the grace of God which is given by Jesus Christ.* Rom. 1. 8.
1 Cor. 1. 4
Eph. 1. 15
Phil. 1. 3.
Col. 1. 3.
1 Thes. 1. 2.

Fifthly, See it in St. *Paul's* grieved spirit, when at any time men declined and went backward in the way of Grace : *Out of much affliction and anguish of heart, I wrote unto you with many tears. And who is weak, and I am not weak? who is offended, and I burn not? And I fear least when I come among you, my God shall humble me among you,* 2 Cor. 2. 4.
2 Cor. 11. 29.

2 Cor. 12. *and that I shall bewail many that have*
21. *sinned already.*

Sixthly, See it in St. Paul's re-
comforted and revived spirit again
at the good news of the mens thriving and prospering in the way of
2 Cor. 7. 4 *grace: I am filled with comfort, I*
am exceeding joyful in all our tri-
1 Thes. 3. *bulation. And, When Timotheus*
7. *came from you, we were comforted*
over you in all our affliction and di-
1 John 4. *stress, by your faith. And so St.*
John, I have no greater joy, than to
bear that my children walk in
truth.

Seventhly, See it in St Paul's un-
mercenariness, so far that he is wil-
ling, yea glad, very glad, to spend
and to be spent for mens salvations;
yea, those that the more abundantly
he loves them, the less perhaps he
may be beloved again. *I seek not*
2 Cor: 12. *yours, but you. And, I will very*
15. *gladly spend (my worldly means, if*
I had any) and be spent (quite
exhaust forth strength and spirits in
laborious endeavours) for you.

Eightly, See it in St. Paul's wil-
lingness

lingness, not thus to spend goods,
and strength, and spirits, but even
life it self, for mens salvations,
being affectionately desirous of you. ^{1 Thes 2.}
And in the second to the Philip- ^{8.}
pians, he raiseth this willingness ^{Phil. 1.17}
to dye for others salvations, into
a joy to dye for them: Yea, and if
I be offered upon the sacrifice and ser-
vice of your faith, I joy and re-joyce
with you all.

Ninthly, See it in St. Paul's wil-
lingness not only to dye for mens
salvations, but to be with-held for
a while from fellowship with Christ
in his glory, for the furtherance of
others in their salvations: *I am in* ^{Phil. 1.23}
a strait betwixt two, having a desire ^{24, & 25}
to depart, and to be with Christ, which
is far better: nevertheless, to abide in
the flesh, is more needful for you, &c.
He must needs love much, that ha-
ving been in the third Heaven, and
having had so many revelations of
Christ, yet makes it a strait and a
hard choice, whether to chuse,
whether to be with Christ in blis,
or with poor lost men in misery,

for hope of his Salvation.

Tenthly, See it *St. Paul's* willingness not only to be withheld a while from the fellowship of Christ in his glory, but to be accursed for ever from this fellowship of Christ in his glory; for that is his meaning, to be accursed from the fruition of his glory, not of his love. *I say the*
 Rom. 9. *truth in Christ, I lye not; my Con-*
 1, 2, 3. *science also bearing me witness in the Holy Ghost, That I have great heaviness, and continual sorrow in my heart. For I could wish, that my self were accursed from Christ, for my brethren, my kinsmen according to the flesh. How serious and unfeigned, how ponderous and weighty his wish is, that it must needs be no less than his eternal perishing from Christ for their salvations, his so solemn and sacred attestations and protestations show, I say the truth, I lye not, &c.*

Whence now (think you) could *St. Paul* have this grace of tenderest love and affection to others salvation, discovering it self in his such
 folli-

sollicitous holy care and fear about them, in his so studious diligence to edifie (by all means that he could devise) every Soul in the way of salvation, &c. Whence but only from the power of the Holy Ghost?

And now by this time, if you consider all these, the Grace of extraordinary *boldness*, of extraordinary *promptness of speech and wisdom*, &c. that showed themselves in the Apostles and first Preachers of the Gospel, you may know why the Apostle should say, *I would* Col. 2. 12. *that ye knew what great conflict I have for you, and for them of Laodicea, and for as many as have not seen my face in the flesh: Why for as many as had not seen his face in the flesh? Why, because they that by Paul's corporal presence among them, had but experience of his holy boldness in the Lord, of his promptness of speech and wisdom in the Lord, of his unspeakable pains and diligence in the Lord, &c. they that thus saw his face in the flesh, knew all his heavenly carriage and*

and consolation in the Lord, and in the word of his truth; they could not but be exceedingly perswaded of the certainty thereof; so full of arguments was St. Paul's face, his bodily presence and conversation in the Lord, to perswade unto the certain belief of the Gospel which he preached. And hereupon it is from these arguments in his face especially that he saith, *If our*
 cor. 4.3 *Gospel be bid, it is bid to them that perish*: and that at his time of departure out of the world, he remembers Timothy of these arguments especially in his face: *But thou hast*
 Tim. 3. *fully known my doctrine, manner of*
 9, 14. *life: But continue thou in the things which thou hast learned, knowing of whom thou hast learned them: viz. of him that hath made them good by so many good arguments in his face. O that our people could but see thus arguments in our faces to confirm them in the truth of the Gospel. But alas! our faces, our faces are the confusion rather, and confutation of the Gospel, than the*
 con-

confirmation of it, rather enough to make Infidels, than Converts; rather enough to offend the strong, than to strengthen the weak. If the Gospel were now to be planted again, all the Miracles in the world (I think) would not make it take, while our morals are that they are. A Miracle may strike a little wonderment at first, but good morality it sinks, it soaks to the heart: perverseness may say, a Miracle is from the Devil: but who can say that good morality is from the Devil? I mean, Universal good morality: for otherwise the Devil and his doctrine may have a shred of morality, a little good morality near the list; but he is never good thorowout the whole cloth, as 'twere, the whole body of morality; but feel him a little farther near the rig, and you shall see the Devil to be the Devil, for all his good morality near the list.

Chrys. in
1 Cor.
Hom. 3.
and 6.

Secondly, Whence had the Apostles that extraordinary grace of confirming their doctrine by miracles, but from the power of the holy Ghost

Ghost coming upon them? 'tis true indeed, that the Devil and his Disciple, the Magician, may go far in doing things that man's reason would wonder at; else would not God have said, *If there arise a*
Deut. 13. *Prophet, and give you a sign or a wonder.* Nor would our Saviour have said of the false Christs, and false Prophets, that they should do such great signs and wonders,
Matt. 24. *that if it were possible, they shall deceive the very elect.* Nor St. Paul, of Antichrist, that his coming should
2 Thes. 2. *be with all powers, and signs, and*
9. *lying wonders.* Nor St. John of the same, that out of his mouth proceeded
Rev. 16. *three unclean spirits, like Frogs,*
13, 14 *which should be the spirits of Devils, working miracles.* But yet though they may go far, yet they cannot possibly reach to the height of miracles that our Saviour and his Disciples did; else would not our Saviour have said, *Go and shew John*
Act. 1. 22 *the things you see and hear; the*
Mat. 11. 5 *blind receive their sight, the lame walk, &c.* And, *I have a greater witness*

witness than that of John, the works Joh. 3.36 which the Father hath given me to finish, the same bear witness of me.

And, if I do not the work of my Father, John 10. ther, believe me not. And, Believe^{37.} me, that I am in the Father, and the^{John 14.} Father in me; or else believe me for^{11.}

the very works sake. And, If I^{John 15.} had not done among them the works^{24.}

which none other did, they had not had sin, &c. Nor would the Evangelist have said of the miracles of the Apostles, that they went forth and preached every where, the Lord, working with them, and confirming the word with signs following,

In my Name shall they cast out Devils, &c. Nor St. Luke, that with^{17.}

great power gave the Apostles witness of the Resurrection of the Lord^{Act. 4.33.}

Jesus. These things would not have been said of the Miracles of our Saviour and his Disciples, if the Devil and his Disciple, the Magician, could have done as much; it had been very vain, nay very dangerous too, for our Saviour and his Disciples, to have proved their Doctrine

ctrine by no other means than which a deceiver by the help of a Devil might prove his false Doctrine by; and therefore some specialness there was in the Miracles which our Saviour and his Disciples did, over and above what the Magician or the greatest *Beelzebub* of all could do, as it is well observed, *God wrought special miracles by the hands of Paul*: not ordinary ones, such as Mount-bank-Magicians or Mount-bank Devils could do.

Act. 19. 11
 ἰ τὰς
 οὐχίστας.

And that there was such *specialness* in them,

Consider, First, from the nature of the things; because all the Devils wonders are but delusions and jugglements, making things appear which are not, by corrupting sometimes the imagination, sometimes the sense, sometimes the air, sometimes the object; or else if they be realities, true things, such as they seem, then they are not above the pitch of nature, but either the Devil's sleight of hand only, suddenly through the agility that is in him to bring

bring or remove off the stage, a thing that had the being elsewhere before, as he might do with the frogs and serpents before *Pharoah*: or else they are done by the secret qualities of nature, the Devil knowing better the secret qualities and operations of all simples, than man does; and being nimbler of the sudden to lay the simples together, than man can be; and so that which indeed Nature works, seems above Nature to us, because we see not the plain and usual course of Nature effecting it: and thus the Devil may raise storms, and do some petty cures, &c. But the right Miracles, such as Christ and his Apostles wrought, surpassed all created power of Nature bodily or ghostly; so that no creature corporal or incorporeal, could have done them either simply not at all, as raising of the dead, or curing some kind of incurable infirmities; or else not in an instant, so as the curing of some kind of infirmities curable perhaps in Nature, with use of sovereign

veraign simples, but yet not in an instant, till the simples have time to work: whereas our Saviour and his Disciples cured with a word in an instant. I will for example sake, name two Miracles, one of our Saviours, another of his Apostles, that it shall be plain, that neither they were any deceit, but truly done; nor could be done by any Art Magick of the Devils.

John 9.

Verse 19,
20.

That of our Saviours, shall be the curing of the blind man; which is plain that it was no imposture or deceit, but a thing truly done, by the accurate search of the Pharisees into it, who would not believe it, till they examined it thoroughly, calling and conjuring the Parents about him, *Is this your son whom ye say was born blind? and they answered, We know that this is our son, and that he was born blind.* It was no deceit therefore, neither could it be done by any Art Magick; but God must needs have a hand in it. This the very Pharisees confess: First, in their division; *How can a man*
that

an *what is a sinner, do such miracles?*
 Secondly, Joyntly, when they say,
 Give God the praise, &c. Again,
 the man that was cured, was bold to
 say before them all, contradict him
 who could, *Since the world began,* John 10.
was it not heard, that any man open- 20, 21.
ed the eyes of one that was born blind.
 Again, the Jews when they were
 divided, some said that he had a De-
 vil, but others replied, *Can a Devil*
open the eyes of the blind?

The example of the Apostles, shall
 be that of their curing the lame
 man: And first, that it was not a Acts 3.
 deceit, but a thing truly done; there-
 fore sayes the text, *They knew it* Verse 20.
was he that sate for Alms at the
beautiful gate of the Temple. Nay,
 he was laid dayly, that the very
 bearers that brought him, could wit-
 nesses assuredly that it was he, and at
 a publick place the gate of the Tem-
 ple; nay, the beautiful gate, where
 most company came: No deceit
 therefore, but a thing truly done;
 nor nothing could do it, but a pow-
 er Divine; therefore doth the spirit
 of

of God set out all circumstances, of the lameness, of the cure, of the peoples behaviour upon the cure. Of the *lameness*, that he was lame from his Mothers womb; so lame, that he could not so much as help himself a whit with Crutch, but he must even plainly be carried: so lame, that his lameness continued forty years together. Of the *cure*, that it was meerly by a word, *In the Name of Jesus Christ of Nazareth, rise up, and walk*; that it was immediately, *and immediately his Feet and Ankle-bones received strength, (perfectly) and he leaping up, stood and walked, &c.* Of the peoples behaviour after, that it was so great a miracle, that they were filled with wonder and amazement, that they ran all together unto them, that as it is Acts 4. 21. *All men glorified God for that which was done*: they could not imagine that it could be any thing else but God's own work; yea, so repugnant were all circumstances, that it was a thing truly done, and supernaturally done, that

that the Councel casting their heads together, could not cavil at these two points: *What shall we do to these men, for that indeed a notable miracle hath been done by them, &c.* A&t. 4.16.

No question therefore our Saviour's and his Disciples Miracles had some *specialness* in them; else having such enemies to pry and enquire into them, they would easily have been cavill'd against, and cryed down, either as nothing but fraud, or nothing but Magick: as they the Miracle-mongers now-a-days in *Italy*, are not so busie to forge a Miracle, as the Jew that lives among them is to find out their forgery, that either it is nothing but Fraud, or nothing but Magick. I take it for granted therefore, that all the Devils in Hell could not have done the Miracles.

Secondly, That there was some *specialness* in them above all *Magick*, consider from the prevailing Matt. 11.5.
Act. 5.12.
and 9.33.
and 14.8.
and 19.11 with those that had been exceeding bewitched with all *Magick* before; surely they plainly saw some *specialness* in them above their former *Magick*,

Magick, else they would not by these miracles have left it, and come off to the Apostles: *Samaria* was a City exceedingly bewitched with the Sorceries of *Simon Magus*, and that a long time, and that from the least to the greatest of them; and that in such a manner, that they said of him, *This man is the great Power of God*. And yet this so bewitched a City at the hearing and seeing the miracles that *Philip* did, so far were they beyond all the Sorceries of *Simon Magus*, were converted unto the faith. Nay, the great wonder-worker himself, *Simon Magus*, wonder'd (sayes the text) beholding the miracles and signs which were done, and himself became, or seemed to become a Convert; he saw that *Philip's* Miracles were beyond all Mount-bank tricks; his were Marvels or Farlayes for fools; but *Philip's* were Miracles, Miracles indeed.

Thirdly, That there was some Specialness in them above Magick, to consider from the victory over the Magicians themselves: There was done

Act. 8.18.

a famous Sorcerer called Elymas, Acts 13.
i.e. a Sorcerer for his notableness
that way: now this Elymas had
tampered with Sergius Paulus, the
Deputy of the Countrey; and when
the Deputy sent for Paul and Bar-
nabas, this Sorcerer withstood them,
(namely, as Jannes and Jambres 2 Tim. 3.
withstood Moses by his Sorceries) 8.
and sought to turn the Deputy from
the faith: but what sayes Paul?
O full of all subtilty, and all mis-
chief, thou child of the Devil, &c.
Cutting-words, not fearing his Sor-
ceries a whit, you see: and now be-
hold, the hand of the Lord is upon
thee, and thou shalt be blind, &c.
a strange effect following; imme-
diately he was blind, stark blind, so
that he sought for some to lead him
by the hand. Paul's setting his eyes
only on him, made the great Sor-
cerer lose his eyes: all his Sorcery
could not withstand a look of Paul's
eyes; so strange was the foile of
this Sorcerer seeking to them, that
the Deputy when he saw what was
done, believed. Was there not
there-

therefore some specialness in the power that the Apostles had, above the power of the Magician? when such an arch Magician was so foiled, foiled to the striking of himself stark blind; this was like the foile of *Pharaoh's* Magicians, by *Moses*; striking the Magicians themselves with boils; they could not save their own skins; *the boile was upon the Magicians, and upon all the Magicians*; a thing purposely noted.

Fourthly, That there was some *specialness* in them, as not done by any Magick, consider from the destroying every where by them the Kingdom of the Devils: the Devil should not have helped to have overthrown utterly his own Kingdom, by his own wonders. Moreover, how should they be done by Magick, that every where where they came, made all Magick be cast away; as they that were converted

Acts 19. by *Paul's* preaching and special miracles, there spoken of, presently cashiered their Magick? *They that used curious Arts* (Magick, and the like)

like) they brought their Books together, and burned them before all men.

Fifthly, For the Apostle's Miracles, that there was some *specialness* in them, and not done by Magick, consider from the holiness of the Doctrine not a little: The Devil would never have confirmed such a pure, and holy, and heavenly Doctrine, with his wonders, his works; the impiety, filthiness, villany, which story shows they required in their very work, proves this; their very work being performed *so much the more devoutly, by how much the more* *tantò* *devotius* *filibily.* And that also of *Austine*, *quantò* *turpius.* shews; asking the Gentiles, Why their gods did not publikely persuade unto life and good manners, *Aug. of Floras de Civitat. 2.* inspiring and appointing Prophets *27. and 4.* & Teachers for the same, but wholly neglected that? or if they gave rules *Ibid. 2.6.* of good life, it was but to some few special ones in their private (*Adytis*) Cabinets, but let all villany be uncontrouled publikely: They did the one, that the more honest

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who

Illud, ut *who are but few, might be ensnared;*
 honestiores *and the other, that the most, who are*
 res qui *dishonest, might not be reformed.*
 pauci
 sunt, ca- The Apostles Miracles therefore
 piantur; were not done in the Devil's name,
 hoc, ne the holiness of their Doctrine
 plures qui shows; when some said of our Sa-
 sunt tur- viour, that he had a Devil, it was
 pissimi well answered, *These are not the*
 corrigi- words of him that hath a Devil.
 antur. *ib.* 2. 26.

These, such holy and heavenly
 words that he had spoken hard be-
 fore, *Jobn 10.* So if any should
 say, that the Apostles had Devils, and
 did the Miracles they did in their
 names; read their words, and their
 writings, and are these the words
 of them that have Devils, words
 of such holiness, such heavenliness,
 such universal compleat goodness?
 the Devil indeed, and his Doctrine,
 may have a shred of goodness, a
 little good morality near the List,
 &c. but thorowout, from List to
 List, how good, and just, and holy
 is the Apostles Doctrine? Give me
 but such a Saint as the Apostles re-
 quire by their Doctrine, and let
 malice

malice and envy pick a hole if it can.

Sixthly, That the Apostles Miracles had some *specialness* in them, and were not Magical; consider from this, that they were not wonders only, but mercies; as curing the sick, restoring sight to the blind, &c. Whereas things done by Magick, commonly had nothing in them, but a little admiration, no mercy: as for *Attilius* to cut a Whet-stone asunder with a Razor; for a *Vestal Virgin* to draw water in a Sive; for another to pull a Ship up *Tiber* with her girdle, when with Cables all the company besides could not make her stir: for *Mahomet* to make the Moon seem to come in at his sleeve, &c. Such wonderments, toyish wonderments, does the Devil ordinarily work: but where are his mercies, his curing the sick, &c? indeed, sometimes he cures some sick, but it is but *una eademque manus*, &c. but healing where he hurt; when they cease to hurt, they are thought to heal:

Postquam
desinunt
lædere, &
curasse
credun-
tur. Tertu-
llian.

as if I should ease, by pulling away the Pin that I thrust into another's side; it is but thus, healing where he hurt: or else in some lesser diseases perhaps that are within his skill, healing sometimes, that he may hurt; wounding the Soul to the heart, through healing the ripped skin of the body. And thus it appears, that the miracles of the Apostles had some *specialness* in them, and were done by no other Magick, than that of our Saviour's, *Ye shall receive power of the Holy Ghost, &c.* And if so, then that our Saviour is not in the grave, but risen indeed, that could send this power of the Holy Ghost upon them.

I will end this point with St. *An-*
Hoc nobis *stin*: If any say, that these special
unum Miracles were not indeed wrought
grande by the Apostles to confirm Christ's
miracu- Resurrection and Ascension; this
lum suffi- one great miracle sufficeth us, That
cit, quod the World believed these things
ea terra- without miracles. There are these
rum orbis incredible things, says he; One, that
sine ullis Christ is risen from the dead, and
miraculis ascended
credidit.

ascended bodily into Heaven. Another, that the World should have believed so incredible a thing. A third, incrediblest of all, that a few silly obscure mean fellows, should perswade the World to this belief: either therefore they wrought some special Miracle to perswade the World thereunto, (*and their persuasive arguments, were wondrous works, not words*) or else this is the Miracle of all Miracles, That the World should believe those few silly men, without Miracles. *Whosoever therefore doth yet require miracles, that he may believe, be not believing when the world believeth, is himself a great miracle.*

Et Elo-
quia per-
suaden-
tium mira-
fuerunt
facta non
verba.

De Civit.
22. 7.
Quisquis
ergo ad-
huc pro-
digia ut

credat inquirat, magnum est ipse prodigium qui mundo credente non credit: 22. 8.

John 3. 2. and 12. 37. *Aug. de Civit. Dei*, 21. 6. *Vide quendam auream catenam apud Chrys. in 1 Cor. Hom. 7.*

Thirdly, Whence had the Apostles that extraordinary grace of such happy success in their preaching, in so short a time to draw al-

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most

most the world after them, to bring all to their lure, to make all dance after their pipe; whence but from this power of the Holy Ghost coming on them, and making their words to be very charms unto the people? *Verily, verily,* (sayes our Saviour to his Disciples) *he that*
John 14. believeth on me, the works that I do,
shall he do also, and greater works
then these; now what are these greater works? Our Saviour he cured all diseases, and cast out Devils, he raised the dead; What greater works did the Apostles? yes, the conversion of the world, and the subversion every where of his Kingdom that is called the Prince of the world, were greater works: a far greater work to raise up the dead world, than one dead *Lazarus*: *Lazarus* had been four days in the grave, and was ready to stink; the world had stunk many and many years together in the grave of all idolatries, impieties, lusts, wickednesses, &c. a far greater work to cast out Satan every where out of his

his temples, out of his worship, out of the hearts of men that every where he possessed, than out of the bodies of a few corporally possessed: whence therefore could the Apostles do these greater works, but from the power of the Holy Ghost, from the reason rendred in that text, *because I go unto my Father, &c.* because I cannot be detained in the grave, but rise again to have all power given me both in Heaven, and in earth?

Now consider with me from some particulars, the greatness of his work; By twelve men, such as they were, to convert a World, such as it was, to embrace a Doctrine, such as they preached. Consider the greatness of this work, and then say my Text is proved, *But now is Christ risen from the dead*; else this work could never have taken, that such a doctrine, to such a world, by such twelve men, should have been effectually preached.

First, Such a *Doctrine*; a Doctrine that might have offended, as a new

Doctrines, an incredible Doctrine, a Doctrine too high for the World, wallowing in flesh and blood; a Doctrine bringing the Cross and Persecution after it; a Doctrine that for the enduring the Cross, and for the crucifying their flesh and blood, gave no present promises; but the promises to invite unto the Gospel, were future, and in another world: a Doctrine that might have offended thus many ways.

First, As a *new Doctrine*, that should have overturned all their old Religion: no more the same Rites, the same Ceremonies, the same Altars, the same Temples, the same Gods, that they and their Predecessors had so long time worshipped, but all must be cashiered, and a new up-start t'other-day Religion about one *Jesus of Nazareth*, never heard of before, forsooth, must come in the room: away with such new Doctrine. Novelty, that in other things is pleasing to the nature of man, is odious in Religion. The Devil knows what he does, when he

he seeks to cast upon us by our adversaries the aspersions of Novelty, of a new Gospel, and new Gospelers, new Bibles, and new every thing; even the very old Cobwebs in the Temple are sacred, and superstition is loath to have them brushed down, though they have venomous Spiders in them, and webs of lawn might be hung in their room: so odious is Novelty in Religion, and therefore first it might have offended as a *new Doctrine*.

Secondly, As an *incredible Doctrine*. What credibleness, that Life and Salvation should be preached in the name of a pretended God, born but of a poor Jewish woman, brought up like a poor Carpenter's Son, crucified like a wicked Malefactor, dead and buried like a weak man, and affirmed by almost the whole Nation of the Jews, to be yet under the power of death, when as but two or three obscure fishermen, and the like, talk of his Resurrection? What credibleness in this Doctrine? Is it credible that he

that was so born, so bred, so crucified, so dead and buried; and no talk, but by a few obscure *Galileans*, of his Resurrection, that he should be the only God blessed forever; Principalities, and Powers, & Thrones, and Dominions, and all the renowned gods up and down the world, that our Fathers, and our Priests, and our Prophets have told us such strange things of, should be made subject to him? Nay, is it credible, that he that was this great God would be so born, so bred, so crucified; would so dye and be buried? That Majesty would be cloathed with such vileness, that Power and Omnipotency would dwel with such weakness, that Life & Immortality would embrace and shake hands with Death and the Grave? So incredible is this Doctrine, that all the chief Heresies of old were either against the true Divinity of our Saviour, as the *Arians*, *Photinians*, &c. or the true Humanity, as the *Simonians*, *Manichees*, *Mercionites*, &c. or the true union of Divinity

nity and Humanity into one Person,
as the Nestorians, Eutychians, &c.
so unworthy thought they it was,
that the great God in one and the
same person should become man;
or so over-worthy, that mean man
should in one and the same Person
become God: so that you may
know our Saviour had good reason
to say of Peter's confession, *Whom*
di men say that I the Son of Man am?
Thou art Christ the Son of the living
God. This is such high Philoso-
phy, that he that was the Son of
Man, he, the same, should be the Son
of the living God; that our Saviour
might well say, *Flesh and blood hath*
not revealed this unto thee. And
this, that Christ crucified should be
the Saviour of the world; that Paul
might well say, *We preach Christ*
crucified unto the Jews a stumbling-
block, and unto the Greeks foolish-
ness. Whatsoever seems unworthy
of God, is for me expedient, &c. the
Son of God is born, I am not ashamed
of it, because it seems a thing not to
be ashamed of; and the Son of God
died, de Car. Chr.

Matt. 16.

17

Quod-
cunque
Deo in-
dignum
est, mihi
expedit,

&c. Natus

est Dei Fi-

lius, non

pudet

quia pu-

deudum

est; &

mortuus

est Dei

Filius,

profus

credibile

est quia

ineptum

est; & se-

pultus re-

surrexit,

certum

est, quia

impossi-

le est. Terr.

dyed, this is altogether credible, because it seems absurd; and after he was buried, he rose again: this is certain, because it seems impossible.

And therefore (Secondly) it might have offended as an incredible Doctrine; incredible, that he that seemed to be but a poor weak crucified man, should be the great God and Saviour of all; or as incredible, that he that was this great God and Saviour of all, would be a poor weak crucified man.

Thirdly, As a Doctrine *too high* for the world to embrace, wallowing in flesh and blood. What high Doctrine was it, to teach the proud world the humility of Christ Jesus? the uncharitable world, the love of their very enemies? the unchaste world, the restraint even of an unchaste look? the revengeful world, not to resist evil, but rather if one smite him on the right cheek, to turn to him the left also? The sturdy stomachful world, to seek reconciliation with one's brother? The grapple pinch-penny world,

world to be liberal in alms? the covetous carking world, not to lay up treasures on earth, not to be thoughtful about to morrow, but let to morrow take thought for it self? In a word, the profane dissolute world, to tuck up their loins of their mind, and to be sober, and walk unto a precise circumspect, walking in all godliness and honesty? Say any one now, even the best here, that considers from the experience of the reliques of his own corruption yet in him, what a hard thing it is for the proud spirit to be taught the humility of Christ Jesus, &c. say, if the doctrine of the Gospel might not well have offended, as a doctrine *too high* for the world, &c.

Fourthly, As a Doctrine *bringing still the Cross* and Persecution with it. No sooner was any converted to the Gospel, but presently blows flew thick about his ears, and the Devil raised up a storm of persecution against him, even a man's enemies proved they of his own household, the father betraying the son,

Son to death, &c. so inseparable an attendant of the Gospel in the primitive times, was the Cross and Persecution, that the Apostles still where they preached the Gospel, preached the Doctrine also of enduring tribulation. So Paul and Barnabas went through Lystra, Iconium, and Antioch, confirming the Souls of the Disciples, and exhorting them to continue in the Faith:

Acts 14. And that we must through much
22. tribulation enter into the Kingdom of God: So your selves know, that we are appointed thereunto, to endure afflictions: for verily, when we were with you, we told you before, that we should suffer tribulation, even as it

1 Thes. 3. came to pass: So all that will live
3. 4. godly in the world, shall suffer perse-
2 Tim. 3. cution. Say therefore, they that con-
12. sider what the wisdom of the flesh is, namely, to think it good sleeping in a whole skin, good hearkning to St Peter's counsel to our Saviour, telling how many things he should suffer at Jerusalem, and there be kil-

-ed: as our Lord, &c. Spare thy self; let not these
and

and these things befall thee. Say if Matt. 16. 22.
the Doctrine of the Gospel might
not also have offended, as a Do-
ctrine bringing the Cross with it.

Fifthly, As a Doctrine that invited
to all that hard matter, & hard task
of the Cross, by no other promises
than future of another world; it
should cost them here, if they would
be right Christians, the denying of
themselves, the mortifying of their
pleasures, their plucking out their
right eyes, their cutting off their
right hands and feet, &c. Moreo-
ver it would cost them the enduring
the Cross, the suffering shame, the
going still with their lives in their
hands; but reward here they should
look for none; only believe, if
they would, great should be their
reward in Heaven; great in that Mat. 5. 12
regeneration, great in that Matt. 19
Resurre- 28.
ction of the just, great in those dayes Luke 14.
of refreshing from the presence of the 14
Lord; great in that coming of His to Acts 3. 19
be glorified in his Saints, and admi- 2 Thes. 1.
red of all them that believe: Your 10.
life is hid with Christ in God. But Col. 3. 3.

in the mean time they must possess their Souls in patience, live by faith, work all things, and endure all things, as seeing him that is invisible, and looking for that reward which is invisible: what a snub and hinderance, think you, was this likely to have been unto flesh and blood, hankering still after the present things, and loving to believe no more than it sees? What a snub and hinderance from embracing that doctrine that invited unto such high doings, and such deep sufferings, upon promises only hereafter, and in another world? whereof they had no other assurance than

Heb. II. I that, *Now faith is the substance of things hoped for, and the evidence of things not seen*: and therefore whence but from the power of the Holy Ghost, could such a doctrine of theirs, as this, have taken? a doctrine that might have offended as a *new Doctrine, &c.*

II. Secondly, Whence not only such a doctrine, but to such a world, a world so captiv'd under Satan, so

cor-

corrupted in manners, so rooted and habituate in former superstitious custom, whence could such a world have been by the preaching of this doctrine, plucked out of the hands of Satan, out of the corruption of their own manners, out of the habituateness of superstitious custom, but by the power of him that was risen from the dead?

First, A world so *captived under Satan*: How enthralled the world was to Satan, before the preaching of the Gospel, besides these texts of Scripture, *I send thee to the Gentiles*, Acts 16. *to open their eyes, and to turn them from the power of Satan unto God.* 18.

And, *wherein in times past ye walked* Eph. 2.2: *according to the Prince of the power* Eph. 6.12 *of the air.* And, *We wrestle not* 1 John 5: *against flesh and blood, but against* 19. *principalities, against the rulers of the darkness of this world, &c.* And, *We know that the whole world lyes in wickedness.* Besides these and the like texts of Scripture, how enthralled to Satan the world was, common experience showed; every

ry where he had his Temples, his Oracles, they were made much of; his Worship, nothing was too dear
 Deut. 32. for it: *He eat the fat of their sacrifices, and drunk the wine of their drink-offerings*: nay, even oftentimes he drunk the blood of their sons and daughters, whom they sacrificed unto Devils: how, think you now, would he bestir himself still, to hold possession? how loath would he be to let this embondaged world, that had been his old and good servant so long, go out of his clutches? Consider the *spiritual Pharoah*, by the *Egyptian Pharoah*; how loath was he to let the embondaged *Israel* go? When their deliverance was once a foot, he tries all his wits & might to keep them still; he doubles their tasks, he sets over them several task-masters; and if they must needs go and sacrifice to their God, let them do it in the Land; or if out of the Land, then let them not go far; or if far, let only them that are men, but their little ones stay behind; or if their little

little ones must needs go, yet their flocks and herds, let them stay behind; or if all must go, not a hoof be left behind, then the Chariots of Egypt must be muster'd up, and an Army Royal raised to pursue them at the Red Sea, and seek to bring them back again; so loath is Pharoah to let embondaged Israel go. How loath think you then the spiritual Pharoah would be to let the embondaged World go? And how would he try all his Wit and his Might, to have some little hold of the World still? or if they would needs go fully out of his Power, then he would raise up terrible persecution against such as were escaped his hands, and seek by fire and sword to bring them back again into their old bondage; a World therefore so captiv'd under Satan, how could it have been brought unto the obedience of the Gospel, but by the power of him that was risen from the dead?

Luke 10.

18. & 11.

22.

1 Cor. 12.

3.

Secondly, A World so corrupted in manners; how grossly corrupted

ted in manners the world was before the gospel so sainted many of them, let these places show: *And such*
 1 Cor. 6. (namely Fornicators, &c.) were
 11. some of you, but ye are sanctified, &c.
 And you hath be quickned, who were
 Ephes. 2. dead in trespasses and sins. Among
 1, 3. whom we had our conversation in
 Col. 3. 5, 7 times past. Mortifie therefore your
 members which are upon the earth;
 fornication, uncleanness, &c. in the
 which ye also walked sometime when
 1 Pet. 4. ye lived in them. For the time past
 3, 4. of our life may suffice us to have
 wrought the will of the Gentile, &c.
 wherein they think it strange that
 you run not with them into the same
 excess of riot. A World thus cor-
 rupted in manners, whence could it
 on the sudden, for a great part of it,
 have been so changed, so sainted,
 but from the power of Him that
 was risen from the dead? Whence
 could such sinks and filthy puddles,
 have become on the sudden clear
 Crystal waters? Whence such rot-
 ten stinking dunghills, on the sudden
 become beds of spices, and all sweet
 fra-

fragrant flowers? Whence such
pezzled, leprous, loathsome Crea-
tures, on the sudden become so
clean, and such wonders of beauty?
In the last place that I cited, you
have this, *wherein they think it*
strange, &c. Strange indeed, that
you that were brothers of the same
wicked crew, Swine wallowing in
the same mire, Beetles living & feed-
ing among the same dung, strange
that you should be such alter'd crea-
tures on the sudden! yesterday very
swills in all brutish drunkenness, to
day very patterns of all sobriety; ye-
sterday very brothellers and stew-
mates, to day very samples of chasti-
ty; yesterday very muck-worms for
the world, to day very Angels for
heavenliness and contempt of the
world. There are some known
swills in the world, old in drunken-
ness, some known brothellers, old in
whoring and adultery, some known
muck-worms, old in very very
muck-mungring, and meer, meer
worldishness. Now if one by speak-
ing but two or three words to these
in

in the name of God, should so alter one of these known Swills, Brothellers, Muck-worms, that for ever after they should be very samples of all sobriety, chastity, liberality, & Christian contempt of the world; would not all say, that surely God had a hand in it, and it was done by a Divine Power? it is the argu-

Sid icitur avaris, Nolite vobis condere thesauros in terrâ. &c. Si dicitur luxuriosis qui seminant in Carne, &c. ment which St. *Austine* presseth at large to prove a Divine Power in planting the Gospel: *If it be said to the covetous, Lay not up for yourselves treasure on earth, &c. If to the luxurious, They that sow to the flesh, &c.* A World therefore so corrupted in manners, whence could it have been reformed, but from a Divine Power?

Thirdly, A World so rooted and habituate in *superstitious Customs*: they, and their Fathers, and their Fore-fathers, had so many years together worshipped these and these gods, they had prayed unto them in their distresses and adversities, they had blessed them in their prosperities; they had deprecated their

their anger, when any judgment was upon them, Famine, Sword, Sicknefs; they had magnified their goodness when the Judgment was removed; they had ascribed all their good and all their ill fortune unto them: they had heard strange things of their Oracles, and of their Miracles. They had built them long ago, for the credit and authority they gat in the world, stately Temples; offered them rich gifts, made them goodly Images, &c. they saw their very Kings and great ones bowed unto them, their very Councillors and wise men worshipped them, their very Philosophers and learnedst Clerks adored them, their Priests and Religious Votaries were exceedingly religious about them; and must they now cashier all these? Must now twelve vagrant wandering Sneaks cry down that which for so many generations together hath been held for good in the world? Must they now throw down those Temples, break down those Images, destroy those

those Altars, ungod those Gods that such antiquity hath counted venerable? Must a Tent-maker tell them now that their great *Jupiter* and *Mercurius* are but Vanities?

Acts 14. *We preach unto you, that you should*

15. *turn from these vanities unto the*

living God: Must the Tent-maker

Acts 17. *men of Athens, I perceive that you*

22. *are too superstitious? Must the world*

now be taught by him that an Idol

1 Cor. 8. 6. *is nothing in the world, and that*

there is but one God the Father, of

1 Cor. 10. *whom are all things? and that, that*

20. *which they sacrifice to Idols, they sa-*

cristice to Devils? How strong and

Gen. 31. *stiff prescription and custom is in*

34. *matter of Religion; Rachel's steal-*

Gen. 35. 2. *ing away her Father's Images. Nay,*

after that, Jacob's Household having

yet strange Gods among them;

nay, after that, the Israelites wor-

shipping the Gods in Egypt: nay,

after that also, their worshipping

Joshua 24 *the same Gods, when by Joshua they*

14. *were brought into Canaan; show*

how

how strong and stiff in matter of Religion Custom is; what was that the Samaritan Woman stood upon, but this? *Our Fathers worshipped in this Mountain:* What was it that they objected against Stephen, but this, That he had taught, that Jesus of Nazareth should change the Customs that Moses had delivered them? What was it that they accused Paul for, but this, that he taught Customs which were not lawful for them to receive and observe, being Romans, and so of another Religion? Just as our adversaries say against us, That we teach a Religion that it is not lawful for them to receive, &c. being Romans, Romish Catholicks. What was it that the shout was lifted up for the space of two hours together, but this, *Great is Diana of the Ephesians?* What was it that Paul said he was so exceedingly zealous about before his conversion, but this, *about the tradition of his Fathers?* What was it that St. Peter put the converted in mind

Joh. 4. 20

Patres

nostri in

hoc mon.

te. &c.

Act. 6. 14.

Acts 16.

21.

Acts 19

28

Gal. 1. 14.

1 Pet. 1.

18.

F

of,

1 Cor. 12. 2. of; but this, that they were redeemed by the precious blood of Christ, from their vain conversation, received by tradition from their Fathers. If it be so hard a thing therefore to bring men out of an old Religion, into a new one, and the world was so rooted and habituated in their vain conversations received by tradition from their Fathers: Whence could a World so rooted and habituated therein, have been brought unto the obedience of the Gospel, but by the power of him that was raised from the dead? And so, in the second place, a World so captivated under Satan.

Thirdly, Whence not only such a World, but by *such twelve men* for number so few, but twelve men whereas another whole world had been little enough to have sent forth, to have subdued unto their Doctrine the present world: and for condition, twelve so seemingly weak and impotent, and utterly unable for such a business; whereas twelve Angels, even of the highest order

order, great in authority, mighty in power, charming and persuasive in speech, and not such twelve weak men as the Apostles, had been little enough for the business. Verily, he that wist not of him that was risen from the dead, and had all power given unto him in Heaven and in earth, and so had sent forth these twelve men into the world, with *Ecce, ego vobiscum*, Matt. 28.
I am with you to the end of the 20.
world; would have laughed at the conceit to have seen twelve such silly men, so appointed as they were, with nothing but staves in their hands, and scrips by their sides, to go forth, beginning at *Jerusalem*, and so on into the whole world, to subdue it unto themselves: as if twelve, the silliest here, should have a conceit to go to *Rome* to perswade there the Pope, and all his Cardinals, and all the Colledges of Jesuits, and Schools of Doctors, and Convents of so many orders, to leave all of them that Religion wherein they had been bred and brought up,

and wherout they suck no small advantage, and so return to their opinion: or as if twelve silly sheep should have a conceit to go to the Woods full of Wolves, and Tygers, and Bears, and Lyons, to perswade them to leave off their wildness and savageness, and become tame, and gentle, and harmless, as themselves: these twelve silly sheep, were they not more likely to be snapt up themselves between the teeth of so many wild Beasts, than to do any good upon them? and these twelve silly men, were they not likely sooner to be snapt up themselves of the *Romish* Inquisition, than to do any good upon that confirmed obstinated company? That the Apostles therefore, twelve silly men, like so many silly sheep, were not worried presently of so many Wolves and Tygers, and Bears, and Hell hounds, that they met with abroad in the world, but perswaded many of them to leave their wild and wolvisish natures, and drew the confirmed obstinated world, out of their old Religion, to embrace the

Doctrine

Doctrine, whence could it be, but from the power of him that was risen from the dead, from the power of him that said, *Lo, I am with you, Ecce ego &c.* Who am I, said Moses, *that vobiscum.* I should go to Pharaoh, and that I should bring forth the Children of Israel out of Egypt? Who I? *I* Exo. 3. 11. but one, I but slow of speech, and slow of tongue? I that already have offended Pharaoh, and yet more shall offend him now by this business, to make him seek my life? Who am I, &c. So, who were the Apostles? the Apostles but twelve in number, but slow of speech, and slow of tongue for any eloquence, and that by that business should provoke and offend the whole world presently to seek their lives; who were they, that they should go and perswade Kings and Emperors, Orators and Philosophers, Scribes and Pharisees, Wise and Foolish, Noble and Ignoble, Bond and Free, Greek and Barbarian, in a word, Parthians, Medes, Elamites, and the Inhabitants of all Nations.

Hom. 4.
in 2 Cor.

tions under Heaven? What were they, that they should go and have any hope to perswade these (settled upon the Lees of their own old superstitions) unto the obedience of the Gospel? If twelve men (says *Chrysostome*) unskilful of Warr, naked of Arms, weak in Body, should set upon a huge Army of tall Soldiers well appointed, and running with their naked bodies in the thick of them, should deal their blows so fast, and so bestir them, that they should kill some, wound others, lead others away captive, vanquish all, and themselves receive no harm, would not all say, that this were a work Divine? What were the twelve silly Apostles, but these twelve men unskilful of Warr, &c. What was the whole world but a huge, huge army of tall Soldiers well appointed amongst them? What was the running of those twelve men with naked bodies into the midst of the Army, but the venturing of the Apostles upon the Pikes point, in the midst

midst of the world up in arms against them? What was the bestirring themselves so of those twelve men, killing some, &c. but the bestirring themselves so of the twelve Apostles in the world, as to subdue a great part of it upon the field, and to foile all the rest, that they could not withstand them? What was the receiving no harm of those twelve themselves, in the midst of all that garboile, but the continuing of the Apostles so long undestroyed amidst all the uproar and garboile of the world against them? *Having obtained help of God, I continue unto this day* (continue in spite of all the world's being in an uproar against me) *witnessing both to* Acts. 26.
small and great, &c. And, *We* 22.
have this treasure in earthen vessels, 2 Cor. 4.
that the excellency of the power may be of God, and not of us. What was the Apostles subduing the World, and casting down every high thing that exalted it self against the knowledg of God, but the silly Rams horns, making the high walls

Josh. 6. 20 of *Jericho* fall down flat? or *Gi-*
Judg. 7. 13 *deon's* silly Barley Cake tumbling in
 the Host of *Midian*, and overturn-
 ing the Tent? And therefore to put
 all together, whence but from the
 power of him that was risen from
 the dead, sending the power of the
 Holy Ghost upon the Apostles and
 their labours, could such a Do-
 &trine, to such a World, by such
 Twelve (or thirteen men, to add
Paul to the dozen) have been
 effectually preached? surely he that
 was set at the right hand of the Fa-
 ther, had remembered what he had
 said, *I have chosen you, and or-*
John 15. *dained you, that you should go and*
16. *bring forth fruit, and that your fruit*
should remain. And this, this was
 that did the deed; else what hope
 that they should have gone and
 brought forth such fruit, in the
 conversion of the Gentiles; such
 plentiful fruit, such lasting fruit.
 Not without good cause, for one
 part of the Mystery of Godliness, is
1 Tim. 3. *this, God believed on in the world.*
16. Not without good cause that *Paul*
 calls

calls the work of the Gentiles conversion, the opening of a door; if God had not miraculously opened this door, as he made the Iron gate to open to *Peter* of its own accord, the Gentile had stood without for ever.

Acts 14.

27.

1 Cor. 16.

9.

2 Cor. 2.

11.

Acts 12.

Chrys.

Hom. 34.

and 76.

in Matt.

Hom. 7.

1 Cor.

Fourthly, Whence had the Primitive Christians and Converts such extraordinary grace of holiness of life, but from the power of him that was risen from the dead, sending the power of the holy sanctifying Spirit upon them? Consider those three thousand first converted; and the five thousand: Consider their extraordinary piety, unity, community: Their extraordinary piety towards God, testified by their zeal in religious exercises: They continued stedfastly in the Apostles Doctrine, &c. Their extraordinary unity or agreement among themselves, *And all that believed, were together, not so much in place (for three thousand, one place would hardly receive them) as in affection, they were of one heart, and one soul.*

Acts 2.

Acts 4.

ὁμι τὸ

αὐτὸ.

Act. 4. 32.

Lastly, their extraordinary *communi-ty*; for communion of all things to the mutual help one of another, *and had all things common, &c.* See but the backwardness now a-days in these Christian duties, and acknowledg their forwardness in the same, to have been the very finger and work of Gods Spirit. They continued *stedfastly*, or indefatigably in the Apostles Doctrine, &c. we perhaps are but quarterly, or monthly, or fortnight men or women herein; or if weekly, then fore-noon people only; or if so good as afternoon people too, yet our yawnings, our nods, yea, and perhaps our naps too, argue our sluggishness in these duties; but they continued indefatigable, &c. Again, they, even the multitude of them that believed (which is *signanter* spoken) *signanter*, that a multitude, and a multitude of raw Converts should be so; were so united and knit in one, that they had all, as *'twere*, but one heart and one Soul; but one heart and one soul, to act and move so many,
many

many bodies, Three thousand, Chap.2. nay Five thousand, Chap.4. Whereas we run division, so that it were a very wonder to see now but three or five men to be that which three, nay five thousand men were then, even to have but one heart, and one soul, laughing and weeping, all together, nilling and willing all the same things; nay rather, for five of us, our Saviour's words, what if they proved true, that five should be divided, three against two, and two against three? but they, *even the multitude of them that believed, being about five thousand, were of one heart, and of one soul.* Again, for outward fortunes, they had all things common; *They that had goods and possessions, sold them; and they sold them not to retain the money in their own hands, to give a little as they listed; but they laid it down at the Apostles feet, alienating away the right of it from themselves, to serve for the common stock wholly; and this they did when they could look for no other.*
but

but present persecution: that money in their purses, in their flight, when they were persecuted, would have done well. This they did also without the Apostles exhorting them thereto, as is intimated by the phrase, *laid it down* at the Apostles feet; namely, the Apostles being unwilling to receive it; and plainlier expressed by that of Peter to *Ananias*, *While it remained, was it not thine own, &c?* This (lastly) they did, having (no doubt) some of them wives and children to take care for of their own; and were they, think you, without affection to their own, that had such affection to every Christian?

Let our own hearts now tell us, whether this that they did, could well be any thing else but the very finger and work of the Spirit? this, that whereas the world huncheth to give a little of that they have, they gave all: whereas the world huncheth to give this little in time of peace, they gave their *all* when nothing but persecution could be
looked

looked for; whereas the World not with all the exhortations that can be used, they without exhortation at all: whereas the World thinks wife and children enough to hinder from giving a little, they thought it not enough to hinder from giving all, and yet had affections better ordered indeed, but as strong for the life, as the World could to wife and children. Perhaps thou maist say, they had more Zeal than Wit; but take heed thou have not more Wit than Grace: When their Zeal shall be rewarded in Heaven, take heed thy Wit be not punished in Hell. Consider therefore these three thousand, and five thousand Christians, and whence could they have this extraordinary grace of holiness, but from a Divine Power, &c? so rare and admirable was this their holy conversation, that it procured them Grace with all the people; nay great Grace, *Act. 2. 47* nay, so great, that they magnified *and 4. 33* them: Consider again, he writes *and 5. 13* in *1 Thes. 1. 3.* *remembering without ceasing,*

ceasing your work of faith and labour of love, &c. so that ye were examples to all that believe. Consider also, what the very Pagans witnessed concerned the old Christians extraordinary holiness: Pliny writes, that some Renegadoes, counterfeit Christians, being examined about the secret, but sacred Conventicles of Christians, could say no more than thus of them, That they used at set-days to meet before day, and there to sing praises to Christ as God, and to bind themselves with a holy vow, not to do any mischief; That they should not commit any theft, or robbery, or adultery; nor break their word, nor withhold that which was committed to them to keep.

Sed ne
furta, ne
Latrocinia, ne
adulteria
commit-
terent; ne
fidem fal-
lerent, ne
deposi-
tum ab-
negarent:
lib. 1. E-
pist. 97.

And that very Wretch Julian, writes thus to a Paganish Bishop, namely, to study to promote the Paganish Religion, as the Christian Religion was at first promoted; to wit, by holiness of life, hospitality to strangers, liberality to all, &c. *Turpe namque est*, &c. for it is a shame

shame (sayes he) that those impious
Galileans should have enough for
their own, and relieve the Jew, re- Tert. 6.
lieve the Pagan too, and we not 29.
relieve our own. Also they used

to say, *such an one was a good man,* Bonus Vir
but only bad in this, that he was a Cajus Se-
Christian. jus, sed
tantum
malus
quodd
Christia-
nus.

Consider lastly, that the old Chri-
stians in their very appeals to the
Gentiles, were confident to stand
upon the Christians innocency:

What private Murderer (or Assassin- Quis illis
nate) is there among Christians? ficarius?
What Pick-purse? What Sacrilegious quis man-
person (or Church-robber) what cor- ticulari-
rupter? us? quis
sacrilegus
aut cor-
ruptor?

And so much of the testimony of
the Spirit: hereunto may be added

the testimony of *Josephus* a Jew, John 15:
bearing witness of his Resurrection 26.

the third day, and appearing to his
Disciples. Act. 5. 32.
Antiqu.
18. 4.

Lastly, Whence had the primi-
tive Martyrs and Confessors, that
extraordinary grace of sufferings,
but from the power of the Holy
Ghost? This we cannot but ac-
knowledg,

knowledg, if we consider the universality, invincibility, patience, and joy of their sufferings.

The *Universality*, in that so many of all sorts and conditions; as well of feeble women, and tender children, as men; as well of the rich, and those that were brought up in all tenderness and delicacies, as of the poor, and those that were used to more hardships; as well of the wise and understanding, that would not have been cozened with a fable, to have hazarded their lives, as of the silly and ignorant; in that so many of all sorts are registred Martyrs and Confessors: so many, that (by computation) the very Martyrs that were slain for the name of Christ, are thought to equalize for number, or exceed all the sacrifices that were under the Law sacrificed as types of Christ; and yet there was offered at once *two Kings 8. and twenty thousand Oxen, and an hundred and twenty thousand sheep:*

Again, If we consider the *Invincibility* of their sufferings; in that
not

not all the variety of torments, not
all the extremity of torments, not
all the protractedness of torments,
that the wit of man, and the malice
of man could devise (and what more
ingenious than Wit and Malice put
together) not all could overcome
them; but invincibly they persisted
against all; against such torments,
that it were enough to strike hor-
ror into the heart, to hear them
related: How their Joynts were
stretched upon the rack, drawn off
one after another; how their bowels
were scrued and twined out of their
bodies, by little and little, beginning
at the Navil; how their flesh was
nipped and pulled away piece-meal
with Pincers; how their sides were
scraped till the very bare ribs ap-
peared with iron scallops or scrap-
pers; how under their nails (one of
the sensiblest places) they were
pierced with sharp needles run into
the root of the nails, and the flesh
of the nails picked out with little
hooky instruments; how they were
roasted, broiled on Gridirons, set in
red,

red-hot iron Chairs; and as for their throwing them down hard steep rocks to break their necks, and their casting them to wild beasts, and their burning them at stakes, these gentle deaths were favours. If we consider their invincibleness in all these, what shall we say, but that it was the power of the Holy Ghost upon them? The power of the Holy Ghost upon that *Blandina*, that invincibly endured all torments from morning to night; and when her tormentors that successively one after another were to inflict the torments, confessed at night they were quite tired, she invincible, was fresher to endure new torments, Euseb. 5. 1 than they to inflict them.

Again, if we consider the *Patientia* of their sufferings, to take all those torments not only so invincibly, but so *patiently*; so *patiently*, in that (*first*) so willingly, when they might have been rid of their torment, with thanks too, if they would; but in two words have denied Christ; whereas perhaps there may

be some very wretches that may harden themselves in patience, but it is when they see there is no remedy, as Traytors, Ravilliacks, &c.

(Secondly) So *patiently*, in that so meekly, so uncomplainingly, not complaining of the extremity, not crying out in that bitterness of their Soul, unsufferable, unsufferable, as meer flesh and blood would have done; but so meekly and uncomplainingly enduring all torments, without any whining or whimpering, as if they had suffered in other mens bodies, or their bodies had been bodies of Marble, or their flesh of Brass. This *patience* is above their former invincibleness; invincible one may be through resolution, and yet a little impatient when extremity is upon them through frailty; but to be not only so invincible, but so patient too, whence this but from the power of the Holy Ghost upon them.

Lastly, If we consider the *Joy* of their *sufferings*, not only so patiently, but so joyfully to take their suffer-

sufferings; ye became (says the Apostle) followers of us, and of the Lord,
 1 Thes. 1. having received the word in much
 6. affliction, with joy of the Holy Ghost.

And St. Peter speaking of the sufferings of Christians, and fiery trial of their faith, what testimony gives he them? *scil.* this, that through
 1 Pet. 1. 8. their faith, though they saw not, yet believing, they rejoyced with joy unspeakable, and full of glory. And they that read Ecclesiastical History, know, that the Martyrs and Confessors went so joyfully to their sufferings, that divers considering it, were converted; all wondred; their adversaries that tormented them, fretted; fretted, and were full of grief to see them so full of joy, to see them go to the stake, as if it had been but to a bon-fire to be merry also to see them burn in the flames as if they had been but beaking in the sun; to see them stretching on the rack, as if they had been stretching themselves on their Beds of Ivory; to see them that all the rest of their life through a Christian grace

vit that

vity and modesty looked like mourners, see them now have such cheerful countenances, as if nothing but mirth and joy sat in their faces, &c. whence therefore had the primitive Confessors and Martyrs, this extraordinary grace of sufferings, to suffer so *universally*, so *invincibly*, so *patiently*, so *joyfully*, but from the power of the Holy Ghost?

Use First: If there be such evidences of Christs Resurrection, then this may let us see the great necessity of *Christian Faith*; how necessary it is to believe as we believe; how can I but believe that which the sufferings of so many Martyrs and Confessors, the lives of so many Saints, the powerful conversion of so many Gentiles, the strangeness of so many Miracles, the Apostolicalness for extraordinary Graces in the first Preachers, the impossibility of those eye-witnesses, their being either deceivers, or deceived; the harmony also and consent of the Old Testament, the very record of the Jews? How can I but believe that which is witnessed unto by all these?

these? If I will needs yet let infidelity lurk in my heart, how many things have I, may justly condemn me? *Moses* and the *Prophets* that fore-told these things, shall condemn me; Those ey-witnesses that witnessed his *Resurrection*, which if wilfully I shut not mine own eyes, must needs appear to me could neither be deceivers, nor deceived, shall condemn me; Those first *Preachers* that could not have their extraordinary *Grace*, but from the power of him that was risen from the dead, shall condemn me; Those strange *Miracles*, That strange conversion of the *Gentiles*, That strange sanctity and holiness of converts, that strange suffering of *Martyrs*, That could none of them have been but by the power of him that was risen from the dead, shall all condemn me: if I believe not now the *Gospel*, how justly am I condemned?

We are all ready in reading the story of the *Old Testament*, to condemn the *Jew*, that he should be in

many

many things so stubborn and unbelieving, notwithstanding such manifest declaration of Gods presence among them: but if all things were well cast up, we shall find that we have more reason, ten to one, to believe under the Gospel, than they had under the Law; and if an infidel-Jew may well go to Hell, an infidel-Christian deserves to sink far the lower there. An infidel-Jew, if he believed not, it was still a thing to come that he believed not; the infidel-Christian, a thing past, Christ's Resurrection; an infidel-Jew had no argument almost to confirm his belief, but the consideration of a little strange miraculous working; the infidel-Christian hath arguments above all miracles, and more-over miracles above all *Moses* his miracles; and therefore let us by the evidences of Christ's Resurrection, and so consequently of the whole Gospel; for the Resurrection is the seal, and warrant, and complement of all; therefore in their choice of a *Twelfth*, they name nothing

thing but only to be a witness of
 Act. 1.22. the Resurrection: let us hereby
 charm and conjure out of our
 hearts, all infidelity, and let us esta-
 blish our selves in our most holy
 faith; This, how necessary it is, not
 only to believe, but also to see the
 necessity of our belief, let two pla-

Luke 1.4 ces teach you, (*scil.*) That thou *μαθη-
 ons.* know the certainty of those things
 wherein thou hast been instructed:

1 John 5. And, These things have I written
 13. to you that believe, that ye may know
 that ye have eternal life. If it had
 not been a necessary thing, and of
 much use, to labour to see the neces-
 sity of Christian Faith, the one would
 not have rendered it for a reason
 in the beginning of his Gospel,
 why he writ his Gospel; and the
 other in the end of his Epistle, why
 he writ his Epistle; and therefore
 (first) if there be such evidences,
 consider the necessity of Christian
 Faith.

Use 2. Secondly, If there be such evi-
 dences of Christs Resurrection, let
 us see the necessity of Christian life: receive

if there be such compelling-arguments to perswade men to see the necessity of *Christian faith*, then what remains but that in the next place I should think of the necessity of *Christian life*? How dare I live as an Atheist, if I cannot but profess and believe as a Christian? how dare I cast away my Commandments, if I cannot but embrace my Creed? How dare I make so little of the holiness of the Gospel, if I cannot but acknowledg the truth of the Gospel? Verily, this is the condemnation of many, that *Christian faith* being so clear, *Christian life* is so bad; *This is the condemnation, that light is come into the world,* (sc. not light hid under a Cloud, or under a Bushel, but light appearing to be light) yet men love darkness rather Joh. 3. 19. than light. And, If I had not done John 15. among them the works which none 24. other did, they had not had sin, &c. And, When the Spirit is come, he will John 1. 7. reprove the world of sin, because they believe not on me. And, They shall receive the reward of unrighteousness

2 Pet. 2. *ness, as they that count it pleasure to riot in the day-time.* When the

43.

truth of the Gospel is so clear, that if indeed there were any cause why thou mightest doubt of the truth of the Gospel, if the mouth of all infidelity were not sufficiently stopt, if

Psa. 91. 3. Gods truth & testimonies were not very sure, then some reason there might be of thy hankering, and hovering, and back-hanging in the course of a godly life: but if the truth of the Gospel be so plain, beware of hardning thy heart against the holiness of the Gospel.

Credibilia

factanimis

He whom the truth of the Gospel convicts, the holiness of the Gospel, being neglected, shall confound: The wrath of God (sayes the Apostle) is

Rom. 1. revealed against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; even the

20.

truth shewing it self only in the evidence of nature: much more in the evidence of the Gospel, must the wrath of God needs be revealed, &c. Mark the connexion of the Psalmist, Thy testimonies are very

sure

sure; and what then? Holiness be- Pl. l. 93. 5
comes thy house for ever.

Well, I will wind up this with the grave speech of that good man *Mirandula*: It is (sayes he) a great Magna
madness not to believe the Gospel, *profecto*
the truth whereof so many things *infania,*
evidently speak and proclaim, the &c.
sufferings of the Martyrs, &c. but it is a far greater madness, if any doubt not of the truth of the Gospel, yet so to live as if he doubted not of the falseness of the Gospel; what is this but to see Hell, and yet to leap into it? to see Heaven, and yet not to care for falling from it? what is it (in a word) but to run full butt against God, with eyes wide open? and what is madness, if this be not? Surely such Sacred Majesty will not be rubbed and jurred upon by profaneness that is blind, but it shall bear the punishment; for profaneness to run full butt against God with eyes wide open, what punishment then may be looked for? this is far worse than *Balaam's* carriage; he would but have gone upon the

Angel of the Lord standing in his way, with a sword drawn in his hand, and not seeing the Angel neither: But to see God standing in the way to stop the sinner, and the sinner to say, Yonder he stands, yonder, that would stop me in my unlawful gain, stop me in my unlawful pleasure, stop me in my profane course of life; yonder he stands, but yet have at him; what madness is this! When the Pitcher flies against the wall, and breaks not; when a man runs his head full butt against a pillar, and his brains dash not out, then shall he run thus full butt against God and his known Ordinances, and shatter not, perish not, not utterly be confounded body and soul for ever. And therefore this also may let us see the great necessity of *Christian life*: consider those things that shew the necessity of *Christian Faith*, and be an Atheist if thou canst: consider the necessity of *Christian Faith*, and be a profane wretch if thou darest; see Hell, and leap into it; see Heaven, and con-

tem

temn it; see God in thy way, and run full butt upon him with eyes wide open: *How shall we escape, if we neglect so great Salvation?* Heb 2. 3.

Thirdly, If there be such evidences of Christ's Resurrection, then we may know how to give a reason of the hope that is in us. *Be ready always to give an answer to every man that askth you a reason of the hope that is in you;* not to every one that asketh you a reason of any point of Christian Doctrine, or Bible-bearing; that is too much for every Christian to do: but every Christian should be able to give a reason of the *Christian hope* that is in him: now the hope of a Christian, is to be saved by Christ the Saviour risen from the dead, as you have it; *Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to a lively hope, by the Resurrection of Christ from the dead:* he therefore that can give a reason of Christ's Resurrection from the dead, gives good reason of his Christian hope, he

Use 3.

1 Pet. 3. 15.

1 Pet. 1. 3.

- hath good reason to trust him for a Saviour, that hath saved himself; and to believe his Doctrine that God hath sealed the truth of it, with raising the Prophet that taught it from the dead. Mark the Apostle how he toucheth upon these three very same reasons here for the establishing us in our lively hope, by the Resurrection of Jesus Christ from the dead: whereupon we have insisted, for the proof of the Resurrection, first, upon the testimony of the Old Testament,
- Verse 10. *Of which Salvation, the Prophets have enquired, &c.* Secondly, upon the testimony of the eye-witnesses,
- Verse 12. *which are now reported unto you, &c.* Thirdly, by the testimony of the Spirit, *which the Holy Ghost sent down from Heaven, &c.* and what now follows, but that therefore we have good reason to stand firm in our hope? *Wherefore gird up the loyns of your mind, be sober, and hope to the end: hope unto the end, and let neither the fury of the unbelieving world persecuting you, nor the*
fleers

fleers and jeers of the profane world flouting you, be able to dash you in your hope; but hope to the end: for now that you know that Christ must needs be risen from the dead, you know how to give an answer to any one that shall ask a reason of the hope that is in you. *Paul* in his *Apology* toucheth much *Acts 26.* upon the same reason.

Fourthly, If there be such evidences of Christ's Resurrection, then it is evident that Christ was the right *Messias*: for if he had been an Impostor and false Prophet, neither could he have raised up himself, being but a meer man; nor would God have raised him up, being but a meer Impostor: nor can it be said that the Devil might raise up his false Prophet; for he that cannot give sight to one born blind, *John 9.* can much less give life to one stark dead: he cannot revive all the senses and the whole man, that cannot so much as revive one sense, the sight: if the Devil could raise up a dead man to life, he might as well make
G. 4. a man

- a man of dead matter: it will be
2 Cor. 1. 9 God's sole priviledg for ever, to be
 a God that raiseth up the dead: if
 therefore there be such evidences of
 his Resurrection, this is thought argu-
 ment enough by our Saviour and
 the Apostles, to prove him to be the
 right Messias, this Resurrection
 from the dead. So when they cal-
 led for a sign from our Saviour, to
 prove him that he was the right
 Messias, as he pretended, he instan-
 ceth in his Resurrection, as sign
 enough alone to convince them that
 he was the Messias; *Master, we*
Matt: 12. *would see a sign, &c. no sign but the*
38, 39. *sign of the Prophet Jonas, as he was*
three days and three nights in the
Whales belly, so shall the Son of man
be three days, &c. So when the
 Jews (seeing him take upon
 himself the office of the Messias)
 asked him what sign he showed;
 the sign he instanceth in, was only
 this, *Destroy this Temple, and I*
Joh. 2. 19 *will raise it up in three days: so*
when ye have lift up the Son of man,
Joh. 8. 28. *(sc. crucified him, and he be raised*
 again

again from the dead) *then shall ye know that I am he.* So St. Peter: *Act. 2.36* Therefore (because he hath raised him from the dead) *let all the house of Israel know, that God hath made that same Jesus both Lord and Christ:* so St. Paul, *Declared to be the Son of God, by the Resurrection from the dead.* *Rom. 1.4* And so undoubted an argument is this, that the Jews saw they must either deny the Resurrection, or necessarily grant that he was the Messias; and therefore they took the best way they could for hindering any supposedness of it; confessing that if the Resurrection was once probably blazed abroad, the last error would be worse than the first. *Come down Matt. 27. now from the Cross, and we will be- 64. & 42. live,* said the chief Priests and Elders. *Come up from the dead, and we will believe:* they could not but have confessed this to have been an argument much stronger, and therefore Christ was the right Messias.

Fifthly, If Christ be risen from *Use 5.*
G 5 the

the dead, then he will undoubtedly also come to judgment: for why rose he from the dead, but *to receive*
 Matt: 28. *all power in heaven and in earth*, and
 18. *to have every knee bow unto him?*
 Phil. 2. 10 *And why received he this power,*
but to execute it, and make every
knee bow unto him? and where
(as yet) appears this execution,
when there are so many stiff knees
yet, that will not bow unto him; I
mean disobedient ones, that will
not obey him? and therefore cer-
tainly he will come one day to judg-
ment, when he shall make all them
that will not bend now, break;
that will not bow now under his
Mercy, bow then under his Justice;
that will not now kiss the top of his
golden Scepter reached out in grace
and loving-kindness, be crushed by
that Scepter, bruising them in dis-
pleasure; see the connexion which
Scripture usually makes; usually
joyning or subjoyning Judgment
to the mention of the Resurrection;
 Acts 10. *Him hath God raised up the third*
 40, 42. *day, &c. and what then? and com-*
manded

manded us to preach unto the people,
&c. so Acts 17. 30, 31. But now he
commandeth all men every where to
repent, because he hath appointed a
day in which he will judg the world
by him whom he hath raised from
the dead: so 1 Thes. 1. 10. and to
wait for his Son from Heaven; and
why? what assurance for it? why
the assurance of his Resurrection,
whom he hath raised from the dead;
there is the assurance. If therefore
Christ be risen from the dead, he
will certainly also come to judg-
ment; he will not suffer the world
always to run so upon wheels, to
be so disorderly and full of confu-
sion, man rebelling against his Ma-
ker, the godly trampled under foot
by the wicked, servants riding on
horse-back, and Princes going a foot,
the tayl standing where the head
should be, &c. he will not always
suffer this confusion, but those times
of the restitution of all things, shall
come, when every thing shall be
restored to its own place, when all
gimmels shall be right, when all dis-
order

Act. 3. 21.

order and contusion shall flee away; when all things that offend, shall be taken out of his Kingdom.

Use 6. Sixthly, If Christ be risen from the dead, then sin is conquered; for the sting of death is sin: so long therefore as death had this deadly sting in it, death could not have been conquered by any Son of *Adam*, every Son of *Adam* being obnoxious to death, by vertue of *morte morieris*, thou shalt dye the death, though he had no sin in him actual or original, but only the imputation of *Adam's* disobedience: that Christ therefore, a Son of *Adam*, rose victoriously from the dead, victoriously, never to return thither again, or death to have no more dominion over him, (for otherwise, *Lazarus* and others were raised from the dead, but it was to return thither again) it must needs be, that sin was conquered by him. See the Scripture making this use of Christ's Resurrection, the foil and conquest of sin: so *Paul* after he had urged and proved Christ's Resurrection,

Acts 13.

34.

Rom. 6.9

Acts 13.

38.

surrection; what infers he there-
 upon? Be it known unto you there-
 fore, that through this man is preach-
 ed unto you forgiveness of sins: so,
 He was delivered for our sins, and was
 raised again for our Justification: Rom. 4.
 our Justification from sin, is especial-
 ly given to his Resurrection, because
 by his Resurrection he did demon-
 strate and make it plain, that sin
 was conquered, his death would
 have done us no good, if it had been
 possible that he could have been
 holden by the power of death: so,
 Who is he that condemneth? it is Rom. 8.
 Christ that dyed, yea rather, that is
 risen again: what is the reason of
 this correction, of this yea rather,
 &c? was not Christ's dying enough
 to free us from any condemning by
 sin? yes; but it was because it was
 the death of him that had power
 also to rise again, &c and there-
 fore the redemption of us from our
 sin, appeared especial in his power-
 ful Resurrection. So in the present
 Chapter, If Christ be not risen, 1 Cor. 15.
 then are we yet in our sins; imply-
 ing

25.

34.

17.

ing that his Resurrection is the conquest of sin; we have therefore what to answer all the Infernal Powers of Hell, challenging us of sin, even to answer them with the Apostle, *Who is he that condemneth? it is Christ that dyed, yea rather, that is risen again, &c.*

Use 7. Seventhly, If Christ be risen from the dead; then Piety and Religion, comfort your selves, whose hope is in a strong Redeemer, and one that can deliver you out of the hand of all your enemies: he that was too hard for death, will be too hard for any of your enemies; he hath slain the great *Goliath*, and is he not able then to put any weaker *Philistim* to flight for you? He hath broken the barrs of death, and is he not able to break the barrs and gates of all the other enemies? Be comforted therefore against all fear and terror. Not a hair of your heads can perill without his Providence; and if it be his Providence, it is no great matter though ye lose your heads too; they that can take your heads

heads from off your shoulders, cannot take your Crowns from off your heads; they may tumble your bodies into the grave, they cannot seal the grave's mouth upon them. Well, said St. Paul, in comfort against all his enemies, and all his afflictions; *I know whom I have trusted*, (*scil.* him that being risen from the dead, hath abolished death) *and I am perswaded that he is able to keep that which I have committed unto him, against that day.* If Christ therefore be risen, ye know whom ye trust, even him that being raised from the dead, hath abolished death, and is able to keep that which you commit unto him, against that day.

1 Tim. 1.
10. & 12.

Eighthly, If Christ be risen from the dead, then *Profaneness* and *Irreligion*, beware your selves: Your disobedience is against as strong a Revenger, and one that is of as great power to confound his Foes, as to save his Servants. Their terrified hearts knew this, who no sooner by St. Peter's Sermon were they perswaded of the Resurrection, and that

Use 8.

Acts 2. 36
37.

that God had made that same Jesus whom they crucified, *both Lord and Christ*; but presently they were *pricked in their hearts, and said unto Peter, and the rest, Men and brethren, what shall we do?* It made their hearts pant, to think they had offended him, that now being risen from the dead, was made both Lord and Christ, and so able to take what terrible revenge he would of them. Consider what is written in *Matt. 21. 44.* There our Saviour bringing out the 118 Psalm, (a Psalm of the Resurrection) cites this text, *The stone which the builders refused, is become the head-stone of the corner;* he adds, that *whosoever shall fall on this stone* (through disobedience offend, and stumble against it) *shall be broken* (it shall work commonly his ruin and confusion for this world) *but on whomsoever it shall fall, it shall grind him to powder:* on whomsoever Christ at his second coming shall with all the weight, and might, and vehemency of indignation fall, he shall then make powder

der and meer nish-mash of him : Compare
 If therefore Christ be risen, you rate vos
 now speak not a word, nor do a cum Ju-
 deed against the Son of man, but dæis ; illi
 against him that is declared to be contemp.
 the Son of God. Compare your serunt
 selves with the Jews; they contem- penden-
 ned him when he hung upon the tem in lig-
 Cross; you condemn him when he no , vos
 sits in Heaven. contem-
nitis se-
dentem

Second *Observation*, That Christ in cælo.
 is not only risen, but risen as the Aug. de
 first fruits, to sanctifie and ascertain verbis Do-
 our Resurrection; as the first fruits mini.
 under the Law being offered to God, Obs. 2.
 were for the sanctifying and procu-
 ring a blessing upon the whole har-
 vest: now this, that Christ is risen as
 the first fruits, by his Resurrection
 to sanctifie and warrant our Resur-
 rections, divers things confirm it.

First, The example of those that
 he actually brought with him from
 the dead, when himself rose: *And* Matt. 27.
the graves were opened, and many 52. 53.
bodies of Saints which slept, arose;
 this little tast before-hand, shows
 what his Resurrection shall be
 power-

powerful unto hereafter, even unto the raising of the dead bodies of the Saints that sleep; he set but two or three Prisoners free, but the Gaol-delivery of all his, he will perform hereafter: as he is powerful to execute, so he is wise not to precipitate and hasten counsels, but stay the fulness of time.

Secondly, The vertue of his life and Resurrection, to revive us, divers speeches of himself show; as that, *As the living Father hath sent me, and I live by the Father;* Joh. 6. 57. *so he that eateth me, even he shall live by me; live by me, so that I will raise him up at the last day, as four times in that Chapter he repeats that phrase. Again, that speech to Martha, talking with him about her Brother Lazarus his death, I am the Resurrection and the life, &c. Also that, Now is the hour come that the Son of man should be glorified; verily, verily, except a corn of wheat fall into the ground, and dye, it abideth alone, but if it dye, it bringeth forth much fruit.*

John 11. 25.
John 12. 23.

Thirdly

Thirdly, The vertue of his life and Resurrection, to revive us, two special appellations of his in Scripture, show; namely, the appellation of an *Head*, and the appellation of a *Captain*; of a *Head*, he being as a Head unto his Church, and the Church the very body and members of him their Head: if the body and members shall not be revived, there is no life in the very Head it self; the Head would derive life unto the Body: hence from this union between the Head and Members, are we said to be already quickned together with him, raised together with him, nay set down together with him in Heavenly places. The other appellation is of a *Captain*, ἀρχηγός. in that he is called the Captain of life: Ye killed the Captain of life, whom God hath raised from the dead, &c. It became him, for whom are all things, to make the Captain of their Salvation perfect through sufferings. If Jesus therefore be a Captain of life and Salvation, he is not only to save himself, but his Companies also that

Eph. 2. 5.

Col. 2. 12

ἀρχηγός.

Acts 3. 15

Heb. 2. 10

that follow his Colours; he is not a Captain of life and Salvation, but of death and destruction, that lets his Company perish in the field, though himself come safe off without any hurt.

Fourthly, So infolded one in the other, is Christ's Resurrection and our Resurrection, that the one is made to imply the other: so when the Apostle preached especially Christ's Resurrection; yet the Priests and Sadduces took it so as preaching our Resurrection through him:

Acts 4.1.2 *As they spake unto the people, the priests, &c. came in upon them, being grieved that they preached through Jesus the Resurrection of the dead.*
 So St. Paul in his Apology before the Pharisees and the Sadduces, instead of making his Apology for Christ's Resurrection, turns it into the general, about our Resurrection, as indeed the one infolding the other, so he might set the Pharisees and Sadduces together by the ears, that so while the Wolves fight the Lamb might escape, Men and

Acts 23.6

and brethren, I am a Pharisee, of the hope and Resurrection of the dead, &c.

Lastly, To name no more authorities, consider the very next verse of my text, and there you have Christ made the Author of life and Resurrection, as *Adam* of death: for since by man came death, by man came also the Resurrection of the dead. And in the five and fortieth verse, you have another comparison, That as the first *Adam* was made a living soul, *sc.* to become the Fountain of natural life to all his posterity; so the second *Adam* (Christ) was made a quickning spirit; *sc.* to become the fountain of spiritual or heavenly life to all his. The first *Adam* was made a living soul, the second *Adam* was made a quickning spirit.

Now before we come to the Uses, a question or two is not unseasonable to be made and answered:

First, How Christ is the first *Qu. 1.* fruits of all that slept, seeing the widow of *Sarepta's* son was raised 1 King. 17 to life by *Elias*; and the *Shunamite's* 2 King. 4. son

2 King. 13 son, and a dead man by touch of *Elisha's* bones; and three by our Saviour himself in his life-time, sc. *Jairus* his daughter in the chamber uncarried out; the Widow's only Son upon the Bier carried out at the Gates of the City; and *Lazarus*, having been four days in the grave: how therefore was Christ the first fruits, seeing these, and those also, as it may seem *Matth. 27. 52.* were raised before him?

Ans. 1. For Answer, observe first, That for all them that were raised to life, except perhaps those *Matth. 27.* there was no proper Resurrection, not such a Resurrection as we profess in our Creeds, not such a Resurrection as that; *In the Resurrection they neither marry, nor are given in marriage, but are as the Angels in Heaven:* not a Resurrection to a state of immortality, but only to the state of their former natural life, subject to death again. But as for our Saviour's Resurrection, he rose so as now no more to return *Acts 13.* to corruption, and death now to have

have no more dominion over him; Rom. 6.9
and as himself saith, Rev. 1. 18.
now to be alive for evermore, *I am
he that liveth, and was dead; and
behold I am alive for evermore.*

Secondly, For those *Matt. 27.* *Ans. 2:*
either they rose not till after Christs
Resurrection, as most think; so
that the graves indeed opened at his
death, but the dead bodies arose not
till after Christ's Resurrection; *And
the graves were opened, &c.* sc. those
thereabouts in *Mount Calvary*; or
else if they rose before his Resurre-
ction, then they rose either upon
dispensation only for a time, to lay
down their bodies again: or if to
retain their bodies for ever as glo-
rious bodies, then Christ's Resurre-
ction was in order of nature, though
not of time, before theirs; because
through the power and vertue of his
Resurrection, they were raised; see-
ing as he is said, in the Council and
fore-knowledg of God, to be a
Lamb slain from the foundation of
the world; and therefore nothing
hinders, but that Christ was the first
fruits;

fruits, because all that rose before Christ, either rose only to a natural life; or if not, yet only upon dispensation for a time, to lay down their bodies again; or if to retain their bodies for ever, yet by the power and vertue of Christ's Resurrection pre-conceived in God's counsel, as the fountain and cause of their life and Resurrection. And so

Acts 26. we may see how Christ was to be the first that should rise from the dead; and here, the first fruits of

Col. 1. 18. from the dead, because he rose only by his own power: *I have power to lay it down, &c.* and because never to return to corruption again.

Q. 2. A second question is about the wicked, whether and how they are to be raised, seeing Christ cannot be said to be their first fruits? whether and how therefore are they to be raised, whose Resurrections are not hallowed and consecrate in Christ, in whom are all to be made alive?

Ans. 1. First, That they shall rise, there

is

is no question : The hour is coming, Joh. 5.28
in the which all that are in the 29.
graves shall bear his voice, and shall
come forth, &c. And have hope to- Acts 24.
wards God, which they themselves 15.
also allow that there shall be a Resur-
rection of the dead, both of the just,
and of the unjust.

Now secondly, How they shall Ans. 2.
be raised, whether in and by Christs
Resurrection, or no : For this we
are to know, That Christ by his Re-
surrection was made Lord and only Acts 2.36
Potentate of every Creature, and
therefore received power over quick Phil. 2.11
and dead, that he might be able to
bring again from the dead all the
wicked and disobedient, as their
Judg to punish them; and all his
own, as their Saviour to glorifie
them. Wherefore by Christ's Re-
surrection, both the wicked and
the godly shall be raised; but the
wicked, as the Members of Satan
only to be damned; the godly, as
members of his own body, to be
saved: The wicked by a power
upon them only from without;
H the

the godly by a power upon them from within, inherent in them, as his own members; as the head by an inward influence quickens the body: whereas the wicked shall be quickned by an outward influence only upon them, as the Sun by an outward influence upon putrified slimy matter, animates and quickens Frogs and Toads; and therefore those that he quickens by that inward influence, he shall make glorious like himself: whereas those that he quickens by an outward influence only, shall not participate of his glory: like as those creatures which the Sun quickens, though the Sun be a glorious body, yet they are not so, but filthy, abominable, wretched creatures, frogs, toads, &c.

Well then, for the *cause* of our Resurrections, consider first a moral judicial cause, *sc.* the *Justice* of God, requiring that we should receive in our bodies, according to that which we have done in our bodies, and therefore that we should be raised again. And secondly, a Physical effecting cause, *sc.*

Lordly Sovereign power of Christ risen from the dead, effecting the Resurrection of the wicked, as their Judge, to make them conformable in torments to the Devil their Head; and effecting the Resurrection of the godly, as their Saviour, to make them conformable in glory to himself their Head: and of these he is only said to be the first fruits, because he shall only hallow and dedicate these unto God in a glorious Resurrection like unto his own, bringing the whole Harvest of them, without losing one ear, into the same Barn and Heavenly Repository; whereunto he the first fruits is already come. And therefore where it is said here, that *all shall be made alive in Christ*; it is meant not only of his own members, that by an inward quickning influence upon them from him their Head, shall be revived to the same glorious kind of life with himself, which indeed

Matt. 29.

46

Rom. 6.

13. and 8.

13.

H 2

these

Lord

these are only meant, the next verse shows, where these all that are to be made alive in Christ, are called Christ's; but for the wicked, they are none of his, he owns them not; they are the limbs of the Devil, and none of his members.

Use First, If Christ be risen *as the first fruits*, to ensure the glorious Resurrection of his; then let this admonish every one of us, as we desire to be made partakers of this glorious Resurrection, so to endeavour to belong unto these first fruits, *sc.* to Christ: The first fruits do not bleis the Tares, and Cockel; and Darnel, and all filthy Weeds that grow among the Corn, but only the good Corn: If we would be blessed therefore in Christ, the first Fruits, let us not be Tares, &c. in God's field, the Church; but let us be good Corn; otherwise the Parable will read us our destinies:

Matt. 13. *Gather together the tares, and bind them in bundles to burn them: in bundles to burn them, there is the destiny*

39.

destiny of the Tares; *but gather the Wheat into my barn*: the Wheat is blessed in the first fruits; but the Tares, their lot is to be burned, they are nothing belonging to the first fruits, to be blessed and ensured in them: no man when he offered God his first fruits, desir'd a blessing upon the tares and weeds that grew in his field, but upon the good Corn: as therefore we desire to have a blessed Resurrection, let us labour to belong to the first fruits. It is strange that we should think to continue nothing but very tares and stinking weeds in God's field, and think at Harvest-time to be carried home into his Barn, as the best Corn. Beloved, however it prove with us, that many a tare and filthy weed may be brought home among the good Corn, and many a good ear of Corn left behind in the field; yet at that Harvest, the end of the world, not one tare in Gods field shall be brought home into his barn, nor one ear of good Corn left behind to rot in the field. Let us

therefore strive to belong unto the first fruits, if we look to be blessed in the first fruits.

Secondly, If Christ be risen *as the first fruits*, then let this confirm all them that belong unto the first fruits, in the assured blessed hope of their undoubted glorious Resurrection; if the poorest despised member of Christs body shall not rise again to glory, then Christ himself is yet in the power of death, death gnaws upon him: It is the Apostle himself that is thus bold; *But if*
 1 Cor. 15. *there be no Resurrection from the*
 13. *dead, then is Christ not risen: the*
Head is not in Heaven; if any of the
Members shall for ever rot in the
earth. Observe how still the Scrip-
ture makes the blessed hope that is
in us of our Resurrection, to rest
and build it self upon Christ's Re-
 Job 19. *surrection: so Job, I know that*
 25, 26. *my Redeemer liveth (is one that*
death hath no power over) and that
he shall stand at the latter day upon
the earth; and what then, Job? what
if thou knowest that? why, I know
 then

then that I shall not always be worms meat; but *though* after my skin worms destroy this body, yet in my flesh shall I see God: So the Apostle having prayed that God would give the Ephesians enlightened minds, to know the excellency of the happiness that awaits them in Heaven, in these words, *That ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints;* lest they should think, But how should we ever attain this happiness, we poor mortal corruptible creatures, that dayly dye, and rot and putrifie in the grave, and no sign of any such ensuing glory? therefore he prays withall, that they may know the greatness of God's power in raising up Christ from the dead, as an assurance that he will also raise up them; *And that ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ when he raised him from the*

Eph. 1.18.

Ver. 19,
10.

H 4.

dead;

dead; because as it follows, he raised up Christ to be the Head over all things to his Church, which is his body, the fulness of him which filleth all in all; and therefore Christ is maimed and imperfect without his body; his body therefore doubtless shall be assumed at last to him, Body and Head to make one perfect man, and

Eph. 4. 13 *one full Christ: Till we all come in the unity of the faith, & of the knowledge of the Son of God, unto a perfect man, &c.* what firmer hope therefore of our Resurrections, than that we are thus to be the fulness of Christ, who should otherwise be a maimed Christ, an imperfect Christ, a half Christ, a Head without a Body. Further, for this point, makes that

Phil. 3. 10 *which the Apostle hath, That I may know him, and the power of his Resurrection, and the power of his Resurrection to me-ward, to raise me up also by an influence of the Head upon the Members, after all my fellowship with him in his sufferings: Who by him do believe in God that raised him up from the dead,*

dead, and gave him glory, that your faith and hope might be in God; sc. nothing doubting but that he would also raise you up, having raised him up your first fruits; *I am he that liveth, and was dead, and have the keys of hell and of death:* have the keys; he slipt not out only himself, deceiving the Keeper, but he came out powerfully, with keys in his hand, to let out also whomsoever of his he would: he did not indeed as *Sampson* did with the door of the gate of the *City Gaza*, carry away the door and all, that whosoever would, might go forth; but only took away the keys of the door to let out and lock in still whom he would. *Rev. i. 18*

Thirdly, If Christ be risen as the first fruits, then let this comfort us against the fear of death, if we reckon of a day wherein he that dyed for us, and rose again, will for that which is sown in corruption, raise it again in incorruption; which is sown in dishonour, raise it in glory; sown in weakness, raise it in

H 5

powers

power; which is sown a natural body, raise it a spiritual body: Why should we much be afraid of death? death does but spoil us of our rags, to give us robes; does but pull down our old ruinous house, to rear up a new one, and a stately one, in the room: *We know, that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands.* He that now fears death much, hath but either a little faith, or an ill conscience: and no marvel if these two be afraid to dye; the one looking at death as an end of all his hopes; and the other as the beginning of all his misery. But a good Faith, and a good Conscience, will not fear that which it knows can neither hold it, nor hurt it; it knows that Christ is risen as the first fruits; and it knows that it belongs to those first fruits; it knows what that means, *This is the Fathers will, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day.* And that,

1 Cor. 5.1

Joh. 6.39.

that, and if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. Rom. 8. 10.

And that, Forasmuch then as the children are partakers of flesh and blood, be Heb. 2. 14.

also himself likewise took part of the same; that through death he might destroy him that had the power of death, the Devil. He knows, that that which was spoken in a figure to the Jews, shall in the very letter be performed to him and all Christs members; Thy

Isa. 26. 19. dead men shall live together; with my dead body shall they arise, awake and sing ye that dwell in the dust, &c. and that which was a parable to them, shall be a truth to the Saints: That the valley of dry bones that were very Eze. 3. 7. 5.

dry, the four winds shall blow upon them, and breath shall come into them, and they shall live, and stand up upon their feet an exceeding great Army; He knows that that of Esdras, though it be Apocryphal writing, yet it is Canonical truth, Go thy way to a woman with 2 Efd. 4. child, when she hath fulfilled her nine 40, 42, 43 months, if her womb may keep the birth

any

any longer within her. For as she that is with child, hasteth to escape the necessities of the travel, so do these places haste to deliver those things that are committed unto them. That which thou desirest to see, shall be shewed thee from the beginning. And therefore if Christ be risen the first fruits, what need I fear that, that can neither hold me long, nor hurt me at all; that can neither end my hopes, nor can begin my miseries?

Fourthly, If Christ be risen as the first fruits, then let this comfort us against immoderate grief and sorrow for the death of friends: Why should we immoderately grieve for the death of friends, whose death, for their Souls, is their present gain; and for their Bodies, but only a casting of the seed into the ground to rot and rest there for a while, that it may sprout and spring up a far more glorious body, green and fresh, and a goodlier body than it fell in, as is intimated here in verse 37? And that which thou sowest, thou sowest not that body which

which shall be, &c: but God giveth it a body as it pleaseth him; a green and fresh, a statelier and goodlier body by far than it was sown: and so for their Soul, death is their present gain, if so be they can say with Paul, *To me to live, is Christ:* Phil. 1.21 for then it will follow, *to me to dye is gain.* Again, except it be no gain to be deliyered out of a sinful and miserable body; yea, a sinful and miserable world, and carried into a holy and happy place, where sin and misery never peept in; It is our weakness and error, to think of our friends departed, as *Jacob of Joseph: Joseph* was in great honour in *Egypt*; and *Jacob* when he saw his bloodied Coat, thought that surely an evil Beast had devoured him, and *Joseph* was not: but *Joseph*, what bids he his brethren tell their Father to comfort him? *You Gen. 45.9 shall tell my Father of all my glory in Egypt.* So we, when we see the bloodied Coats of our Friends, as *2 Cor. 5.4* 'twere, their dead bodies, I mean the garments of the Soul; we are ready

ready to think that Death, that evil beast, hath made an end of them, and they are not; *but tell my father, &c.* So let us think of all the glory that they have in Heaven, and be comforted. Why should we therefore immoderately grieve for our friends, whose death (for their souls) is their present gain, &c? We that do so immoderately grieve for the death of our friends, do we not mind what is the first thing used to be read at their burials, *I am the Resurrection and the life?* and while the earth is cast upon the body, *Forasmuch as it hath pleased, &c.* do we not mind these things? If we mind these things, certainly we have either little faith in us to believe the glorious Resurrection of them that dye in Christ; or little hope in us to persuade us that this our friend is dead in Christ; or little patience in us under the good will and providence of God wisely ordering all things. If it be impatience in us, let us consider *Job*, and what he said, when among other things God had taken away his
his

his seven sons and threedughters at once; *The Lord gave, and the Lord taketh away, blessed be the name of the Lord.* If it be because that we have little hope that our friends are dead in Christ, why do we not then grieve for them, when we see that our friends do not live in Christ? this grief would be profitable, it would make us seek their amendment. If, lastly, it be because we have little faith in us to believe the glorious Resurrection of them that dye in Christ; let us consider, that if Christ be risen the third day, then all that dye in Christ, shall as undoubtedly rise the last day: *If we believe (sayes the Apostle) that Jesus dyed and rose again, even so them also which sleep in Christ, will God bring with him also: If therefore Christ be risen, &c.* their graves are but their beds to rest their wearied bones in a while, til the day of the Lord dawn, and that great Trumpet sound to waken them out of ther sleep; and who now that loves one another dearest, mourns when he bids him Goodnight,

1 Thes. 4.

14.

night, to go lye down in his bed till next morning.

Fifthly, If Christ be risen *as the first fruits*; Let this comfort us against the present frailties and weakneses and vileness of these bodies of ours; bodies that are so soon puling and complaining for a little excess of cold or heat, a little defect of meat or drink; bodies that are so soon wearied and tired out with a little labour and pains in the course of one's Calling; bodies that are so often vexing us with Cramps, and Aches, and sundry Sickneses; bodies that are soon withering, and waxing old, and mouldring away; bodies every way so vile, that some have irked to have any pictures made of their bodies, as but the picture of their shame; and indeed, were it not that they are our own bodies, and that every one have bodies alike, they would soon be seen how irksome they are; but if Christ be risen, &c. these corruptibles shall put on incorruption, and these mortals shall

shall put on immortality : and thus *Job* comforted himself when he was so struck with sores and boils from the sole of the foot to the crown of the head ; and so spent and wasted in his body with the heat and inflammation of those burning boils , that he was even escaped with the skin of his teeth ; had no more left almost upon that poor Carcase of his, than on his very teeth , where is nothing at all ; yet being in that case, he thus comforted himself ; *I know that my Redeemer liveth ; and though after my skin (as having almost nothing now on his back, but a little withered skin) worms destroy this body, (this poor torn , tattered , rent, spent Carcase of mine) yet in my flesh shall I see God.* And thus *St. Paul* also intimates comfort against the vileness and abjectness of these bodies of ours, by considering the glory they shall have at the Resurrection ; *who shall change our vile bodies, that they may be fashioned like unto his glorious body, &c.* *Phil. 3. 21*

Sixthly,

Sixthly, If Christ be risen *as the first fruits*, &c. then what thanks owe we to God, and the Father of our Lord Jesus Christ, for so great a blessing, so great a blessing as affords this comfort against all the present frailties and vileness of our bodies, against all excessive grief for the death of our friends, against all tormenting anxious fears for our own deaths; as being assured, that Christ is not only risen from the dead, but risen as the first fruits to ensure the glorious Resurrection of all those that belong to him.

This use of thankfulness for so great a blessing, the Apostle makes *Blessed be the God and Father of our*

1 Pet. 1. 3. Lord Jesus Christ, which hath begotten us again to a lively hope, by the Resurrection of Jesus from the dead. And here St. Paul in the present Chapter, O death, where is thy sting! O grave, where is thy victory. Thanks be to God which giveth us the victory, through our Lord Jesus Christ. And indeed, he that considers what death is backed with, sin

and

and the unalterable Law of God, can easily be moved to thankfulness for victory over it through our Lord Jesus Christ, and his death and Resurrection.

Seventhly, If Christ be risen as the first fruits, &c. then let these bodies of ours be sacred and holy to him here, which we look should be glorious and happy in him hereafter; in him, as glorified members of him a more glorious head: he will never make him a glorious member, that is not first a holy member: never deliver him from the bondage of death, that does not seek first to be delivered of sin; never deliver him from the corruption of the grave, that does not seek first to be delivered from the corruption of lust: if it were possible that any member of Christ in heaven should either be a sinful member, or a poor contemptible member, sooner should it be a poor contemptible member, than a sinful member: our Saviour sometimes here upon earth, had a vile contemptible body, but never a sin-

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a sinful body; IOW we therefore that these bodies of ours should be happy and glorious in him hereafter? let them be sacred and holy to him here. Think with thy self, when gluttony and drunkenness dishonours thy body, Is this drunken body fit to be a member of Christ's glorious body? When filthiness and uncleanness defiles thy body, Is this filthy body fit to be a member, &c? think with thy self, when violence, bribery, injustice, cozenage, and trading Legerdemanie cleaves to thy hand, Is this hand fit to be a member of Christ's glorious body, &c? When pride, envy, avarice, adultery, sits in thy eye, Is this eye fit to be a member of Christ's glorious body, &c? When prophane and cursed speaking, horrible swearing, slandering, back-biting, &c. furies thy tongue, Is this filthy furred tongue, fit to be a member of Christ's glorious body, &c? How does the Apostle reason against the abusing of the body by the sin of Fornica-

1 Cor. 6.

13.

tion? Now the body is not for fornication.

cation, but for the Lord; and is it fit that that body that is the Lord's body, and looks to be raised up a glorious member of him already a glorious Head, is it fit that body should be for filthiness and fornication? If we will needs so dishonour our selves, as to make our bodies the members of Harlots, let us know, that Christ will not so dishonour himself, as to make the members of Harlots, his own members. If therefore Christ be risen as the first fruits, &c. he will not have, like Nebuchadnezzar's Image, the Head to be of gold, and any of the members, though the very feet, the lowest, to be of base clay and dirt.

Eighthly, If Christ be risen as the first fruits; Then let us be bold to venture these bodies of ours, be it unto the death, in behalf of him and his glory, who dyed for us, and rose again, to ensure the glorious Resurrection of these bodies: our bodies are not so sure our own, now that we have them, and are clothed with them, as when they are off
at

at his bidding: he does but lay them up in a sure Wardrobe, to restore us them again; far better than we dost them off: so much deceived were those Heathenish Persecutors, that burning the Christians, gathered up the ashes of their bodies, and threw them into the River Rhone, to be carried away, who knows whether, that they might make the Christians without all hope of the Resurrection: but little knew they that they had a Head in heaven, that as those bones by prophesying came together, bone to his bone; so by but speaking unto them, could make all those ashes come together; were they never so scattered with the four winds: see how this (the ensurement of our glorious Resurrections in and by Christ) is made a special ground and motive in Scripture, for our sufferings: *so we believe, and therefore speak*; speak without concealment of any part of the truth of the Gospel, though thereby we procure our selves great persecution at the hands of the Jews: and what

Euseb. 5.

2 Cor. 4.

14.

Acts 20.

20.

1 Cor. 15.

32.

Gal. 6. 12.

is

is the ground of his boldness?
Knowing that he which raised up the
Lord Jesus, shall raise up us also by
Jesus: so, exhorting Timothy to ^{1 Tim. 6:}
 constancy in the Gospel, whatsoever ¹³
 befall upon it, upon what ground ^{2 Tim. 2.}
 does he it? *sc. this, Remember that*
Jesus Christ, of the seed of David,
was raised from the dead, &c. so the
 Lord exhorting the Church of ^{Rev. 2: 8}
 Smyrna to endure tribulation for his
 Name's sake, upon what ground
 does he it? *sc. this, These things saith*
the First and the Last, which was
dead, and is alive, &c. And so,
 though you dye in this cause, fear
 not, he will make you alive again:
If therefore Christ be risen as, &c.

Ninthly, If Christ be risen as the
 first fruits; let us, while we are in
 these bodies of ours, be constant
 and abundant in all good works,
 knowing that our labour, none of it
 all, shall be lost; but a day shall come,
 when if we could be sorry for any
 thing, it should be especially for
 this, that we have slugged it so
 much in the work of godliness. *Let*
not

Prov. 23. *not thine heart envy sinners; for surely there*
 17, 18. *is an end, (even that end, 1 Cor. 15. 24.)*

Acts 24. *And have hope towards God, that there shall*
 15, 16. *be a Resurrection, &c. and herein do I exer-*

cise my self, to have a Conscience always
void of offence, both towards God and man.
 And here in this Chapter, after the A-
 postle hath sufficiently proved Christs
 Resurrection, and also our glorious Re-
 surrection in him, this is the very use he
 makes of it in the last verse; *Therefore,*
my beloved, be ye stedfast, settled, grounded,
confirmed, in the infallible faith of Christs
and your Resurrections: and unmovable;
not only settled, but unmovably settled,
that nothing be able to shake you from
that stedfastness; not the violence of
Tyrants persecuting you, not the subtil-
ty of Philosophers seeking to circumvent
you: and if you continue thus stedfast
and unmovable in this your faith, what
will then follow, but that you should a-
bound; not be spare and scanty, but a-
bound: and that not when you are rea-
dy to lay down these bodies of yours on-
ly, but always: Abounding always in the
work of the Lord.

FINIS.



A Preservative Against J U D G M E N T S.

Numb. 26. 10.

And they became a sign.

First, in a few words, what these [*they*] are; and what it is to [*become a sign*]; and then to the point of Doctrine, and afterwards to the Use.

First, For these [*they*], they were *Corah, Dathan, and Abiram*, with their company, whom the Earth opening her mouth, swallowed up, for Mutining and Rebelling against *Moses and Aaron*.

Prov. 23. *not thine heart envy sinners; for surely there is an end, (even that end, 1 Cor. 15. 24.)*

17, 18.

and thine expectation shall not be cut off.

Acts 24.

15, 16.

And have hope towards God, that there shall be a Resurrection, &c. and herein do I exhort

cise my self, to have a Conscience always void of offence, both towards God and man.

Ep̃as.

And here in this Chapter, after the Apostle hath sufficiently proved Christs Resurrection, and also our glorious Resurrection in him, this is the very use he makes of it in the last verse; Therefore, my beloved, be ye stedfast, settled, grounded, confirmed, in the infallible faith of Christs and your Resurrections: and unmovable; not only settled, but unmovably settled, that nothing be able to shake you from that stedfastness; not the violence of Tyrants persecuting you, not the subtilty of Philosophers seeking to circumvent you: and if you continue thus stedfast and unmovable in this your faith, what will then follow, but that you should abound; not be spare and scanty, but abound: and that not when you are ready to lay down these bodies of yours only, but always: Abounding always in the work of the Lord.

F I N I S.



A Preservative Against J U D G M E N T S.

Numb. 26. 10.

And they became a sign.

First, in a few words, what these [*they*] are; and what it is to [*become a sign*]; and then to the point of Doctrine, and afterwards to the Use.

First, For these [*they*], they were *Corah*, *Dathan*, and *Abiram*, with their company, whom the Earth opening her mouth, swallowed up, for Mutining and Rebelling against *Moses* and *Aaron*.

Numb. 16
2.

Ver. 3.

Aaron. Moses, God's chief Minister over the people in matters Civil; and Aaron, God's chief Minister over them in matters of Religion: these are the they of my Text. Corah, Dathan, and Abiram, and their company men famous in the Congregation, men of renown, that became a sign for rebelling against Moses and Aaron, as if they took too much upon them. Ye take too much upon you, &c. Men famous, men of renown, men of excellency, can hardly brook subjection; they think they are too good to be under any; they are first here in a Schism, first in a Faction; they might, if they would, be quiet; they might be Princes of the Assembly, like the Two hundred and fifty in this Conspiracy, that were Princes of the Assembly; but that sufficeth them not: rather then they will be under any, they will plead for equality to all: No spirit prouder common than the spirit of Equality, the spirit of Parity. Moses knew this well enough in these; for though the words sounded only for a Parity

yet he knew their heart boiled secretly after a superiority over all; *Ye take too much upon you*, say they to Moses and Aaron; *Seeing all the Congregation are holy, every one of them, and the Lord is among them; wherefore then lift you up your selves above the Congregation of the Lord?* The words sound only for a Parity; *All the Congregation are holy, every one of them; i.e. one as good as another;* and therefore why should ye go about to lift your selves up above them? but Moses knew for all this, that the boiling of their hearts at this very time, was for their own superiority over all, and not so much for a parity of all, as appears by his answer to them; *Ye take too much upon you, ye sons of Levi; what seemeth it but a small thing unto you, that God hath separated you from the rest of the Congregation, to bring you near to himself, to do his service in the Tabernacle; but seek you the Priesthood also?* This was that they aimed at, the Priesthood: for all their fair words of a parity, they longed for the High

Priests Garments on their own backs. No spirit therefore commonly prouder than the spirit of Equality.

The Firr-tree was the tallest by far of all the Trees of the Forrest, except the Cedar; it grieved to see the Cedar alone over-top it, and shoot so far above it; it pleaded with the Forrester for a parity; That seeing they were all one man's, grew out of one ground, why should one over-top another? why should they not all be made alike? and theretore, that he would take his Axe, and cut down both the Cedar and its self, unto the others ordinary pitch. This was not counted humility in the Firr-tree, that it would not be above the fellows; but pride, that it would not endure to be under the Cedar. Humility is not so much seen in stooping to an Inferior, as in enduring of a Superior. The Firr-tree was never so proud, as when it seemed to be lowliest, no higher then the fellows; for then it was got to be as high as the Cedar,

Cedar, and that was the thing it aimed at; not that all the Trees of the Forrest should be alike, but that none of the Trees of the Forrest should be above it. If thou wouldst therefore have a true trial of the spirit of humility in thee, try it rather by thy meek yeelding unto all respective duties to a Superior, than by thy making thy self equal to an Inferior. Many will seem humble in courtesies to Inferiors, that will swell and stomach it vilely, to give due respect to Superiors: And here secret pride begins to work, as it did in these of *Corah's* Conspiracy, that could have been content to have been equal to their Inferiors; but to be subject to *Moses* and *Aaron*, their Superiors, that their great stomachs could not endure. And so you know who these *they* of my Text were, *Corah*, and those of his Conspiracy. Now for what it is to become a sign.

[*They became a sign*]; which is nothing else but only that by Gods remarkable Judgment upon them,

Ver. 40.

Ezek. 12.
11.

he did, as 'twere, propose and set them out for a publick sign and an example to all others, to beware thereby of the like sinning against him, lest the like or a worse Judgment should at last fall upon them: That this is the meaning, will appear by the sixteenth Chapter, where the Lord commands the Censers of the Two hundred and fifty in this Conspiracy, should be taken up, and a covering of Plate made thereof for the Altar; *so to be a sign (as it is there) and a memorial to the Children of Israel, that no stranger that is not of the seed of Aaron, come near to offer incense before the Lord, that he be not as Corah and his company.* And so you have likewise what it is to become a sign; namely, by a remarkable Judgment upon a remarkable Sin, to become an admonition to all against the like grievousness of sin, for fear of the like grievousness of Judgment.

Now from the Text thus explained, the only Doctrine I thence gather, is this:

That

*That God inflicts particular Judg- Observ:
ments occasionally upon some, for the
general instruction of all.*

Thus Lot's Wife was turned into a Pillar of Salt, for looking back contrary to God's command; and that this Pillar of Salt was for the seasoning of all that would be looking back to *Sodom*, our Saviour's general application of it shows: *Remember Lot's wife.* Re- **Luk. 17.
31.**
member not the Miracle, but the Moral; not her strange destruction, but thy own wholsom instruction. So *Sodom* and *Gomorrhah*, and the Cities thereabout, were strangely for their sins destroyed with fire and brimstone from Heaven; and that their destruction was to be a lesson and an instruction to all, you have it expressly, *Jude 7. Even as Sodom and Gomorrhah, and the Cities about them, giving themselves over to fornication, and going after strange flesh, are set forth for an example: for an example to all other, to beware of the*
I 4. like.

like. So the many particular Judgments upon the particular Rebellions of the Children of *Israel* in the wilderness, that they were even purposely intended of God for examples to all succeeding Ages, St. **1 Cor. 10.** *Paul* teacheth us. *Now these things* (says he, namely God's Judgments upon such and such with whom he was not well pleased in the Wilderness) *were our examples, to the intent we should not lust after evil things, as they also lusted.* So *Ezekiel* speaking of the Judgment upon *Jerusalem*; **Ezek. 5.** *It shall be* (says he) *a reproach and a taunt, an instruction and astonishment unto the Nations that are round about thee, when I shall execute Judgments on thee in anger, and in fury, and in furious rebukes.* For the first two words, we can indeed take up a reproach and a taunt soon enough against them that Gods heavy Judgments have fallen on: but for the other two, to make their Judgments instructions and astonishments to our selves, to avoid our own sins, we are too too slack.

Now

Now by these and other places, the truth of the Doctrine appears plain enough, *That God inflicts particular Judgments upon some, for the general instruction of all.* But what may be the grounds (to consider them a little) of this proceeding of Gods?

The first ground may be, to manifest God's Power, that sinners by real effected examples, may see and know what a fearful and terrible God they have to do with; a God that can call for a flood of water to overwhelm the world; that can rain down a flood of Fire and Brimstone from Heaven, upon a wicked City; that can make the earth open her mouth, and swallow up the Rebellious; that can but *lift up an En-* Isa. 5. 26.
sign unto the Nations, and hiss unto them; and they shall come like a flood upon a Land, coming up over all channels, Isa. 8. 7.
and going over all banks, and reaching even to the neck: That can call for a Famine, and make the Heavens over us, brass; and the earth under us, powder and dust; and destroy all

Amos 5.3

the fruit of the earth: That can send a sweeping Pestilence among us, that shall lay empty our populous Towns and Cities, making them *which went out by thousands, to leave but an hundred; and that which went out by an hundred, to leave but ten to the House of Israel.* The Sea, if it should always be level and calm, it would not be thought it could be so boisterous and so roaring as in the storm it shows it self to be. The Air, if it should always be clear and quiet, it would not be thought it could have such showers, and tempests, and thunder-claps, as sometimes it hath. The Lyon, if he should never roar, and tear his prey, he would not be feared of the Beasts of the Forrest; if they should not sometimes hear his Roar, and feel his Fangs and his Paws, they would play with his Beard, and never think he were such a terrible Creature, such a King of Beasts as he is. So if God should not sometimes make known the power of his wrath against sinners, he would not be thought

thought to be that Fearful and Ter-
 rible One that he is; if he should
 always come unto the world in that
 small still Voice wherein he came to
Eli., it would not be thought that
 He could so *roar*, as you have it. Jer. 25. 30.
 Bold sinners would be playing with
 God's Golden Scepter that he hath
 in one hand, if he should not throw
 his Thunder-bolt at them some-
 times, which he hath in the other
 hand: And therefore to *make his*
Power known, and to awe the proud-
 est sinner, he meets now and then
 with some, with remarkable Judg-
 ments, to let all others know, that
 if he *whet his glittering sword*, and Deut. 32.
his hand take hold on judgment, he is 41.
able to render vengeance to his enemies,
and to reward them that hate him, be
 they who they will be. It is the
 Lord's reasoning by the Prophet E-
 zekiel, in the whole 31. Chapter,
 That *Pharaoh*, that stood upon his
 greatness so, would consider, that
 the *Assyrian King* was as great as he
 for his life, and yet God had
 brought him down; was he not
 there-

Ezek. 31.
3, &c.

therefore able to bring down Pharaoh and his greatness? *Son of man, speak unto Pharaoh King of Egypt, and to his multitude, Who art thou like in thy greatness? Behold the Assyrian was a Cedar in Lebanon with fair branches, &c. So the Prophet Nahum reasons with the great City Niniveh, That seeing God had destroyed the great City No, or Alexandria, was he not therefore able to destroy it too? Behold I am against thee, saith the Lord of Hosts; art thou better than populous No, that was situate among the Rivers?*

Nahum 3.
5. & 8.

Thus first, to manifest his power, God inflicts extraordinary particular Judgments upon some, to let all the world know what a fearful and terrible God he is, able to inflict the like upon any, when his pleasure, or displeasure rather, thinks it good.

2. The second ground is, To manifest God's Providence, his Ruling-providence in the world. There are two ways, besides Scripture, whereby God shows himself to be God, and

and to govern the world, By his Mercies, and by Judgments; by his Mercies, so St. Paul to the men of Lystra: God (says he) in times past *Acts 14.* suffered all nations to walk in their own ways, (not revealing himself and his will unto them, by his Word and Prophets, as he did to the Jews) nevertheless, he left not himself (says he) without witness, (without witness to prove that he was God and Governour of the World; why?) in that he did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness.

Another way, and that effectual too, whereby God leaves not himself without witness, is his Judgments. One Judgment sets up more the Kingdom of God in the hearts of men in the world, than twenty Mercies. God's raining down Fire and Brimstone upon Sodom and Gomorrah; did doubly manifest him to be God in the hearts of all adjoyning Nations, and to have a respect unto the world, than all his former blessed seasonable showers

Gen. 13.
10.

ers that he had given those places, making them such pleasant and fruitful places, as they are recorded to have formerly been. So, is not the Providence of God more taken notice of by us, by one year's Famine, than by twenty years Plenty? By one year's Plague and Sicknes, than by twenty years Health? Such is our either unthankful or unfaithful hearts, that if God should but say Adieu to his Judgments in the World, the World would more than half say Adieu to his Providence: He is glad to renew the acknowledgment therefore of his Providence, by some acts now and then of his extraordinary Judgments: some of his four Judgments

Verse 21.

mentioned Ezek. 14. *When I send my four sore Judgments, the Sword, the Famine, noisome Beasts, and the Pestilence; these Judgments are they that set up God's Providence far more than the contrary, Mercies: It's true indeed, that God's Peace*

147. 12, 13 which the *Psalmist* exhorts to, *Praise*
the

the Lord, O Jerusalem, praise thy God, O Sion : for he hath made fast the bars of thy gates, and hath blessed thy children within thee : he maketh peace in thy borders, &c. but it commonly falls so out, that Warr in our borders rather, and the Enemies battering Rams, ready to burst open the bars of our Gates, makes us have recourse to God, and acknowledged his Providence. So it should be with us, that God's Plenty should work that upon us of the Psalmist, *All such as are fat upon the earth, have eaten, and worshipped :* but it falls out commonly otherwise, That all such as are lean upon the earth, have hunger'd and worshipped : Hunger and Famine makes God more to be known and acknowledged, than Fulness and Plenty, as you have it, *Hos. 2. 7, &c.* So God's Health, Life, and length of days, bestowed upon us, should work that of good *Hezekiah* upon us ; *The living shall praise thee, as I do this day :* but it falls out commonly contrary, That the dying, the dying,

Psal. 22.
29.
Isa. 38. 19.

dying, they rather praise and acknowledge God: they that hearing so many others Passing bells, reckon of their own perhaps not far off, God is God to them indeed.

So true is that of the Psalmist, *Psa. 9. 16. The Lord is known by the Judgment which he executeth*: for all his Mercies he may be yet little known; but his Judgments advance his Kingdom, as the 97 and 99 *Psalms* both shew; wherein both of them, afterwards in treating of God's Judgments, he begins them with this Coronation shout or acclamation, *The Lord reigneth, The Lord reigneth*, as giving us to wit, That his Judgments are they especially that put the Crown on his head, and the Scepter into his hand, and makes his Ruling-providence to be owned and acknowledged in the World. His Mercies, because they are his ordinary Providence, the course of Nature goes away commonly with his Honour in them: but his Judgments, which are *his work, his strange work; his act, his strange act*; they raise

raise us up to the consideration of the God of Nature. How many, many times hath the Sun comfortably risen upon us? and yet who considers thereupon, that it is God that hath set a Tabernacle in the Heavens, and for the Sun, making it come as a Bridegroom out of his Chamber, &c. But if God should with-hold the rising of the Sun from us one day, put case to morrow, that to morrow God should seal up the morning, and let no Sun at all arise, but one night be prolonged as two; would not many that never all their lives long consider'd that it was God that made the Sun comfortably arise upon them, yet now begin to consider, that it is surely God that seals up the morning, that it does not arise. The *better* sort may perhaps be wrought upon by his Mercies, to fear and acknowledge God; but the *greater* sort by his Judgments: the better sort may be wrought upon, like those Hosea 3. 5. *They shall fear the Lord and his goodness;* but the greater sort only like

like those, Ezek. 25. 17. *I will execute great vengeance upon them, with furious rebukes, and they shall know that I am the Lord, (the Lord that rules all the world) when I shall lay my vengeance upon them.* And this is the second ground, why God now and then inflicts extraordinary particular Judgments upon some, to manifest to them, and in them to all others, his Ruling-providence in the World. How many benefits does a Land enjoy by the means of a gracious King? *sc.* that they can quietly buy and sell, and sow and reap, and carry into the Barn, and all this is by the King's Peace; and yet the King's Ruling-Power and Sovereignty, is more known by the King's Judges and Commissioners, that punish them that break the King's Peace, than by all the benefits of the King's Peace. One Malefactor leading forth to execution, does more show the King's Kingdom or Government, than twenty honest Labourers quietly going forth about their labours in the King's

King's Peace; and yet the one is the fruit of Kingdom or Sovereignty, as well as the other. So it fares with God in regard of his Mercies and Judgments over the World; both are the fruit of his Kingdom, but yet one Judgment makes his Kingdom more taken notice of, than twenty Mercies.

The third ground is, To manifest God's *Holiness*; that he is no God that favours sin or sinners. Thus *Moses* in his Song to God, for God's destroying *Pharoah* and his Army, upon other acknowledgments of his Attributes, acknowledgeth his Holiness; *Who is like* Exod. 15. 11.
unto thee, O Lord, glorious in Holiness, fearful in praises, doing wonders! Glorious in Holiness, showing thy self in the just destruction of wicked Pharoah and his Army. Gloriously holy; so mark a place, Numb. 14. V. 20, &c.
 The people had sinned a great sin, God threatned utterly to destroy them, *Moses* begg'd their pardon, that God would not so in anger make an utter end of his people:
Yet

Yet what says God, *I have pardoned according to thy word, but as truly as I live, all the earth shall be filled with the glory of the Lord.* What's that? or how shall that be? Why, the next words show how, *Because all those men, &c. surely they shall not see the Land, &c.* So then this, that the earth should be filled with the glory of the Lord, is nothing, but that God would shew himself glorious in Holiness, how exceeding Holy he was in taking a remarkable punishment upon that unholy generation; not indeed consuming them all at once, as *Moses* had interceded; but yet by wasting them by forty years wandering in the Wilderness, and not letting one man of them come into the Promised Land. So *Isa. 6. 3.* the Seraphims revealing unto the Prophet God's future Judgments upon the people, sing before-hand this Song, *Holy, holy, holy, is the Lord God of Hosts:* because this manifests his Holiness, to take vengeance of sinners. He cannot be a Holy God, and

let unholiness always carry it unpunished. *Joshuah's* reasoning with the people in his last Chapter, is worth observing; *Ye cannot* (says *1 Sam. 6.*
he) *serve the Lord, for he is an Holy* *20.*
God, he is a Jealous God, he will not *Rev. 15.4*
forgive your transgressions and your
sins. He is an Holy God; and if an Holy God, then a Jealous God, jealous against unholiness; and if a Jealous God, then the *last* will also follow, That he will not forgive transgression and sin: Because he is Holy, he will either be sanctified and hallowed, or shown to be Holy, by us, or in us; by us, if by our holy conversation we show what an Holy God we conceive him to be: in us, when for our unholiness he shows himself what an Holy God he is, in punishing our unholiness. This is that which the Scripture means, *Numb. 20.* there the people murmured for want of water; *Moses* and *Aaron* were commanded to call them together before a Rock, and to speak plainly to the Rock before their eyes, to yeeld them forth some

Where some are smitten,

some water. Moses and Aaron stagger'd something in their firm belief of this Miracle, as appears by their manner of speech, *Hear now, ye Rebels, must we fetch you water out of this Rock?* They should have plainly spoke unto the Rock, to yeeld forth her waters unto the people: but some stirrings of unbelief in their hearts, mildoubting whether God could or would do so great a Miracle, as bring water out of an hard Rock, made them, instead of plain speaking to the Rock, wrap up their words in ambiguity, That it water came out of the Rock at their smiting it, well; if not, they were not discredited; and therefore they say, *Must we fetch you water out of this Rock?* Neither plainly saying they would, nor they would not: but for this their staggering in their faith before the people, what says the Lord to them? *Because ye believed me not, to sanctifie me in the eyes of the children of Israel therefore ye shall not bring this Congregation into the Land which I have given*

given them: and he was sanctified in them: i. e. in Moses and Aaron; because he was not sanctified by them, therefore he sanctified himself in them, in their punishments, depriving them both of entering into the Land of Canaan, though Moses beg'd full hard for it: Thus a parallel place confirming and explaining further this exposition, you have Ezek. 38. where the Lord in two several verses, (16. 23.) calls the executing of his Judgments upon unjust and wicked Gog, calls it a sanctifying of himself in him: That the Heathen may know my Name, when I shall be sanctified in thee, O Gog, before their eyes, v. 16. and v. last. Thus will I magnifie my self, and sanctifie my self, &c.

Deut. 3:
25.Ezek. 28.
22. 23.

I. Of Meditation: To consider Use 1. whether it were not high time for God to have shewn now some Judgment upon this our sinful Land, except he would have had these glorious attributes of his Power, his Providence, and Holiness, suffer'd

suffer'd detriment among us, and be trod under foot? Was our service towards him such, as should argue any perswadedness in our hearts of his such power and greatness, as these places of Scripture show him to be? Nay rather, such hath been our carriage to him, as if we did conceive him to be a God of no great Power to do us good, or do us harm; a God no better than one of those Heathenish mock-gods, *Baruch* 6. that have a Scepter in one hand, and a Digger and an Axe in the other, as though they were able to do great matters, to punish, and stab, and kill, and do what not? And yet their Worshippers feared them not, but were bold to steal from them the very Gold and Silver upon them, to bestow upon themselves, and upon common Harlots: Ay, the very Batts, and Swallows, and Birds, and Cats, were bold to sit, and mure, and dung upon them, &c. Just so we made a kind of profession of a God, and of his Power, and Greatness;

ness, and so by that means put a Scepter, as 'twere, into one of his hands, and a Dagger and an Axe into the other hand; but our lawfulness and boldness with him every way, showed what little esteem in our hearts and spirits, we had of his Power and greatness: The very Batts and Cats were not bolder towards those gods, than we in as open, flat, contemptuous carriage towards our God. So that (as it is there) it was better to be a King that sheweth his Power, than such a God; so it were better to have been any King shewing his Power, than such a God as we made our God to be among us. This one thing consider, (though it be plain) That if one had come (as 'twere) out of another World, to have lived among us, and had read our Bibles, and read our Statute-Books too, and observed our obeying or not obeying the Laws of the one or the other; he would sooner have thought King *Charles* to have been our God, whose Laws were

reasonably kept; than King *Jehovah*, whose Laws were made nothing of; at least, he would have thought, that he had been the far greater God, able to have taken terribler Revenge. And therefore was it not high time for God to show some Judgment upon us, if he would not have been ungodded, and let this glorious Attribute of his *Power*, fallen to the ground among us. In *Judges* 17. 6. the cause of all impiety and wickedness among the Gentiles, is well assigned to be the worshipping of an Idol-god, an impotent Idol-god, that let them be never so wicked and impious, could do them no hurt. There reigned in all men, without exception, blood, &c. and the reason of all is given, *ver.* 29. for inso-much as their trust is in Idols, &c. So, what should be the reason that there reigned in so many men, without exception, the like faults, blood, &c. but only because whatsoever the tongue talked of a God Almighty, (*I believe in God the Fa-*
ther

ther Almighty, &c.) yet the heart 1 Cor. 10.
was not perswaded any such thing; 22.
otherwise men would have thought
something of that, *Do we provoke the
Lord to jealousy? are we stronger than
he?* We would have thought some-
thing of this, and not have been so
fool-hardy as he, Job 15. 25, 26. He
stretcheth out his hand against God,
and strengtheneth himself against the
Almighty; he runneth upon him, even
on his neck, upon the thick bosses of
his buckler. Is not this a mad man
to run thus upon the Almighty, if
he knew upon whom he run? And
therefore, seeing by our provoking
sins we did nothing but run thus
upon the Almighty, surely we knew
not upon whom we run, we belie-
ved not that we ran full butt upon
him, that with a puff could blow
us all backward; ay, blow the
breath out of all our bodies; and
therefore it was time that God
should make his Power known;
time that the Cannon should be
made roar, and kill all before it,
when men begun to play so in the

mouth of it, and I corn all tear.

Again, for his other Attribute of his *Ruling-Providence*, was not that trampled under foot among us? What wickedness more among many could have been practised, if we had thrust God quite out of the World? In the 9th of *Ezekiel*, the reason of the exceeding great wickedness of *Israel* and *Judah*, is there given, to have been nothing but this, Their packing of God and his Providence out of the World:

Zeph. 1.

12.

Ezek. 9.

Then said he unto me, The iniquity of the House of Israel and Judah, is exceeding great, &c. for they say, the Lord hath forsaken the earth, and the Lord seeth not. So surely, if we had not through that infidelity in our hearts, packed God and his Providence out of the World, our iniquity could not have grown to that height. The School dare not then be disorderly, when they see their Master walking in the midst among them; but get him spar'd out of doors, and then follows all disorder. So, so long as we conceive

God

God walking in the midst among us by his Providence, we dare not be much disorderly; but let Infidelity and Unbelief spar him out of the World once, and what will not we do then? In the 17th and 18th of Judges, where some abuses are recorded of the Commonwealth of Israel, it is added for the occasion of those abuses, that *in those days there was no King in Israel*. In those days, &c. intimating, that if they had been feared with a King, they would not have dared to have done such Facts. So surely there was scarce any God, and Ruling-Providence of God, believed aright among us; or else we should hardly have dared to have done such disorders against that All-ordering Providence, as we dayly and boldly did: it was time for God therefore, if he would be owned for King and Governour among us, to send his Commissioners of Justice, his destroying-Angels, to take revenge, and execute Judgment upon some of the bold breakers of his Peace, and disclaim-

Job 22.
14.

Isa. 40.
22.

Psal. 75.8

ers of his Sovereignty, to let a
understand, That it is he that sit-
teth upon the Circle of the earth (not
only he that walketh in the Circuit
of Heaven, as the profane in Job
speak; but that sitteth upon the
Circle of the earth, as 'twere, be-
striding it) and the Inhabitants there-
of are as Grasshoppers, and he bringeth
Princes to nothing. And that it is in
his hand, that there is a Cup out of
which every man's shares are
poured

Thirdly, For the Attribute of
his Holiness, how little was that re-
garded? If the World should have
judged of us, what a kind of God
he were that we served, by our
Lives and Conversations, they could
not but have judged our God to
have been a most wicked and unholy
God. Would any body have
thought that he had been a God of
Truth, whom we served in such
unholiness of falshood and deceit?
That he had been a God of Righte-
ousness, whom we served in such
unholiness of all iniquity and un-
righte-

righteousness? That he had been a God of Peace, whom we served in all unholiness of brawls and contentions? That he had been a God of Mercy, whom we served in all unholiness of Cruelty, Oppression, &c? That he had been a God of Love, whom we served in all unholiness of Malice and Uncharitableness? That he had been a God of Purity, whom we served in all unholiness of Chambering and Wantonness? That he had been a God calling for Temperance and Sobriety, whom we served in all unholiness of Intemperance, Drunkenness, and Sensuality? And therefore, seeing he was so little sanctified by us, was it not high time that he should be sanctified in us, in our punishments?

Observe in Scripture, how God, above all his other Attributes, seems to advance and set up his *Holiness*, and to commend that especially, above all other, to our consideration. I do not remember that in all the Scripture, God swears by his

Wisdom, or by his Power, or by his Omniscience, or by any other Attributes that he hath, but only by his Holiness, and by that often; God
 Psa. 60. 6 *hath spoken in his holiness, I will re-*
 Psa. 89. 35. *joyce and divide Sichem. And, I have*
 Amos 4. 2 *sworn once by my Holiness, that I will*
not fail David. And, The Lord hath
sworn by his Holiness, That lo the
days shall come, &c. To note, that if
one Attribute of his could be more
inviolable, more unchangeable than
other, it were sure his Holiness; and
how does he stile himself most fre-
quently in Scripture? not the Wise
One, or the Mighty One, &c. but the
 Psa. 78. 41 *Holy One of Israel, every where;*
 Psa. 89. 18 *They tempted God, and moved the Holy*
 Isa. 1. 4. & *One of Israel. And what does he*
 5. 19. & *call Heaven it self, the place of his*
 41. 14. & *abode? Not the Magnificent place,*
 54. 5. & *the Stately place, the sumptuous*
 57. 15. *Royal place, but the Holy Place. I*
 Isa. 57. 15. *dwell in the High and Holy place, with*
 & 63. 15. *him also that is of an humble and con-*
 Deut. 26. 15. *trite spirit, &c. And what does he*
call also the place of his more spe-
cial Presence upon earth, the Land
 of

of *Judea*, the *Holy Land*; and in *Zach. 2. 12*
 that *Land*, *Jerusalem*, the *Holy City*;
 and in *Jerusalem*, the place where
 the Temple was built, his *Holy*
Hill, and *Holy Mountain*; and in that
 Mountain, the Temple, the *Holy*
Place, the *Beauties of Holiness*; and
 in the Temple, the place within the
 Vail, where more specially of all
 Himself was, *The Holy of Holies*? *Exo. 19. 6*
 And how does he call his people? *Luk. 1. 75*
 Why, a Kingdom of Priests, a *Holy* *Rom. 8.*
Nation, a *Holy People*; and every *1. 9.*
 where through the New-Testa- *1 Thes 4.*
 ment, *Saints*, or *Holy ones*. And *3.*
Eph. 1. 4.
 what is the first Petition that we *Mal. 2. 1.*
 are taught to pray in our Lord's
 Prayer, but this, *Hallowed be thy*
Name? And what is that which was
 to be engraved upon the Plate of *Exod. 28.*
 the High Priest's Forehead, but *36.*
Holiness to the Lord? And what was *Zach. 14.*
 one special reason that the Sabbath *20.*
 was given for to the *Jews*, but this;
 to be a sign (says the Lord) between *Ezek. 20.*
 me and them; that *I am the Lord that*
sanctifie them? that is, Chuse you *12.*
 to my self, to be a peculiar holy *Levit. 22.*
32.

people, to be holy as I am holy. Now seeing God (as by what hath been said, appears) makes such an extraordinary reckoning of his Holiness, to be acknowledged, and honoured, and glorified in that , above any other, as ^{it} were, of his Attributes; was it not high time for him to show himself Holy , in taking revenge upon a profane and unholy Nation? Was it not high time for

Isa. 5. 16. the Lord of Hosts to be exalted in Judgment ; and for God that is Holy, to be sanctified in righteousness? shown

Ver. 19.

*to be Holy , in righteous punishing the unholy. But the Lord of Hosts, &c. and good reason ; for what say they, Let him make speed, and hasten his work (Judgment) that we may see it ; and let the Counsel of the Holy One of Israel draw nigh and come, that we may know it. What is here (you see) but defiance to the Holy One of Israel? defiance to his Holiness ; not a defiance in word, (for they were full enough of outward service, and verbal profession yet to God, *Ish. 1.*) but a defiance in deed; their*

their unholy deeds said, in a manner, as ours also did, *Let the Counsel of the Holy One of Israel draw nigh, &c.* and therefore it was time for the Holy One of Israel to do something, time to do as it follows, ver. 24. *Therefore as the fire devour-eth the stubble, &c.* In *Hib. 3.3.* God came from *Teman*, and the Holy One from *Mount Paran, &c.* and then what follows, when this Holy One comes among the wicked and unholy Nations? *Before him went the Pestilence, &c.* ver. 5. In *Dan. 4. 23:* where that wicked and ungodly King, *Nebuchadnezzar*, resembled by the great Tree, was to be punished and hewn down; it is a *Watcher*, and an *Holy One*, that cries, *Hew down the Tree, cut off his Branches, &c.* God cannot maintain in the hearts of men, the opinion of being a *Watcher*, and an *Holy One*, except he sometimes command to hew down some trees, and cut off their branches, and destroy the wicked. *These things hast thou done, and I held my tongue, and thou* *Psa. 50. 21*

thou thoughtest wickedly, that I am even such a one as thy self.

Well, to end these Uses, consider whether it were not high time, if God would maintain the Attributes of his Power, Providence, and Holiness, among us, to say to his Mighty ones, (his destroying Angels) *Put ye in the Sickle, for the Harvest is ripe, &c.*

Joel 3.13.

And so much for the Grounds why God will have some sinners met withall with his extraordinary Judgments; and the Application thereupon made to our selves.

Now further consider some Grounds why *but some*; and that

I.

First, To manifest his Mercy: How merciful a God he is, in that of so many offenders, he leads so few out unto execution; and when he might cut down the whole Tree, destroy a whole Nation, he does but lop two or three of the Branches; and when he might raze the whole Building, he does but throw down two or three Bat-

Jer. 5.10. tlements: *Go ye up upon her Walls, and*

and destroy, but make not a full end: take away her Battlements, for they are not the Lord's. O the Mercy of Him that might say, Raze the Foundation, and demolish the whole Building, for it is not the Lord's, and yet a few Battlements only are thrown down! And further, the Mercy of God is seen, in that of those few that he does glean out unto destruction, even their destruction is rather Mercy than Judgment; because Judgment to some few, but Mercy to thousands, that may be warned and instructed for their own good, by their evil. O the wonderful Mercy of God, that even in his Works of Judgment, for a dram of Judgment, hath a pound of Mercy! That kills not one, but it is to revive and give life to twenty! That desires not so much, that they that feel his hand, should smart; but that they that see his hand, his correcting hand, might be instructed, that they smart not! That nails not up one door, but it is that many may

may be kept open! That makes not one Town desolate and waste, consuming the Inhabitants, but it Zach 8.5. is that many may yet remain peopled and inhabited with Boys and Girls, playing in the streets! In a word, that in the ashes of *Sodom*, and a few Cities thereabout, layes the perpetuity and continuance of many hundreds! *Sodom* must into ashes, but it is that the ashes of it may uphold the Buildings of many hundred Cities more, receiving warning by its punishment.

2. Secondly, To manifest the equity of God's just Revenge afterwards upon them, that being spared when they saw others punished, for all that, laid it not to heart, to reform their ways. Surely, if their Judgment were just, that were taken away first before their eyes, without any such warning; how just shall theirs be, that this warning would not amend neither? If the Judgment of *Sodom* was just, that was made an example; How just shall the Judgment of any other

ther City be, that would not be better'd by this example? The fire and brimstone of *Sodom*, shall justify the equity of the fire and brimstone of Hell, upon all such as that fire and brimstone of *Sodom* would do no good upon.

Thirdly, *But some*, to shew that Doomsday is behind; *Shall not the Judg of all the earth do right?* said *Abraham* to God, lest he should have punished the righteous with the wicked, in the overthrow of *Sodom*. So it may as well be said unto him, Shall not the Judg of all the Earth do right, if he should punish some wicked, and let others that are wicked altogether escape him? If he should overthrow *Sodom* with fire and brimstone from Heaven, and have no fire and brimstone of Hell, for others that escape that fire and brimstone from Heaven? It is the part of Justice to give *equalibus equalia*; now this is violated as well in punishing some wicked, and yet not punishing others; as in punishing the wicked and righteous together. 3:
1 Pet. 3. 5,
6, & 7.
ther.

ther. Many, as wicked as they that are punished, do escape God's Judgments here. There remains therefore a general Judgment for all behind.

Use 1. First, Of Praise and Thanksgiving to God; to praise and magnifie the riches of his Mercy and Goodness to our selves, and all such as have been hitherto spared. Why might not we as well have been made signs and examples unto others, as others signs and examples unto us? Why might not our Markets have ceased as well as others? Why might not our Streets have mourned through solitude and emptiness, as well as others? Why might not our High-ways have been unoccupied, as well as others? Why might not our Doors have been shut up, and Red Crosses upon them, as well as others? Why might not these our happy Meetings have been denied us, as well as to others? Why might not we as well have been the talk of our Neigh-

Neighbours, that, How stands it yet at *Leeds*? as they our talk? Were we a more righteous people than others? then some plea might be from that, *The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever, &c.* But alas, let not our own hearts flatter our selves; and I think we cannot prefer our selves before so many others: nay consider whether our hearts might not have just cause of trembling, if God should say to his destroying Angel, Go over the Shire, and three of the sinfulness places, unsheath there thy Sword, and bathe it in the blood of the slain: Consider, I say, whether our hearts might not have just cause of trembling hereof, and tearing lest we might prove even one of the three: and therefore how should we praise the riches of God's Mercy towards us, in that others are made signs and examples to us, and not we to others? *The living, the living, shall praise thee, as I do this day, sung good Hezekiah, when God deliver-*

Isa. 32. 17.
Isa. 38. 19.

delivered him from his sickness, which some conjecture by the Boil, that it was the Plague : so surely we the living, the living, we should praise him ; we whom he hath yet delivered from this Sickness, that it came not so near us, as to break on us with the Boil : *Lord, how is it that thou wilt show thy self unto us , and*
 John 14. *not unto the world ?* said the Disci-
 22. ples to our Saviour, wondering that he should be so gracious to them above others. So for this our being spared when others are punished, we may break out into the like thankful wonderment, *Lord, how is it that thou dost show thy self so gracious to us , and not unto the World , not unto our Neighbours about us ?* In the 21 Chapter of *Ezekiel* , there is a type of the King of *Babylon's* standing at the head of two ways ; one for *Jerusalem*, and the other for *Rabbah* of the *Ammonites*, and there using his divination, whether God would have him go this way, and destroy *Rabbah* ; or that way, and destroy *Jerusalem*.

Jerusalem; and the divination came out against *Jerusalem*, and *Rabbah* was spared. So conceive the Angel of the Lord standing at the head, as 'twere, of two ways, one (to be plain, for even naming and all is little enough to make us consider) one for *Wakefield*, another for *Leeds*; and expecting the Lord's answer, what way he would have him go to destroy, whether among them, or among us: What jeopardy were we in, now the case being thus, even of two, whether for a penny? And therefore, what a deal of thanks do we owe now to God, that they being taken, we yet are spared? What greater token of love, than that which is commended unto us with that circumstance of the Psalmists, *He hath not dealt so with any Nation?* Psal. 147. He hath not dealt so with such and such our Neighbours about us; their Markets are shut up, their Tradings and Returns cease, their Streets are empty, their Churches mourn; and whereas the last and greatest Plague of *Egypt* was, That there was not an

Amos 6.9

an House wherein there was not one dead; there are divers Houses among them, wherein there is scarce left one alive: that of *Amos* being verified in the like case of a Plague, *It shall come to pass, if there remain ten men in one house, that they shall dye.* Thus hath God dealt with many of our Brethren farther away, and with some nearer home; and yet none of these things are as yet come upon us, but we enjoy the contrary: Which special benefit to us above our Brethren, if we do not specially consider, and take notice of, and be thankful for, take heed we be not put to consider and remember them, as *Jerusalem* was; *Jerusalem* remembred in the days of her affliction (before, she considered them not) and of her miseries, all her pleasant things that she had in the days of old. So take heed that we be not put in the days of our affliction and of our miseries, to remember and consider all the good and pleasant things which now we enjoy above our Brethren, and consider

der them not. Surely there is none that will not be something moved unto consideration and thankfulness for this special favour to us above many of our Brethren, but he is either very sottish, or half an Atheist; very sottish, to be senceless and unapprehensive of the many miseries that accompany that Judgment where it falls; or half an Atheist, not to believe that it is God that *distributeth sorrows in his anger*; di- Job 21.
tributeth, sends his Judgment upon one Town or City, and sends it not upon another. And therefore, to end this Use, consider God's reasoning with *Jacob*, to make *Jacob* see God's special love to him, and therefore to return special thanks and praise to God: *I have loved you*, Mal. 1. 2, 3
(saith the Lord) *yet ye say, Wherein hast thou loved us?* Wherein? the Lord shews them sufficiently wherein, in the next words; *Was not Esau Jacobs brother*, saith the Lord? yet *I loved Jacob, and hated Esau, and laid his Mountains and his Heritage waste, &c.* Was not this token
of

of love enough, that destroying his Brother *Eſau's* Countrey, he did not ſo to *Jacob*, but bleſſed and preſerved him and his Heritage; and therefore what ſhould *Jacob* do, conſidering this? Why, that which is in the 5th ver. *And your eyes ſhall ſee,* (ſc. the Judgment upon *Eſau*) *and ye ſhall ſay, The Lord will be magnified from the border of Iſrael.* Magnified from the border of *Iſrael*, becauſe though *Jacob* and *Eſau* were Brethren, yet God dealt far otherwiſe with *Jacob*, than with *Eſau*. So we may ſay, Was not *Leeds*, and ſuch or ſuch a Town or City, Brethren; Brethren of one Mother-Shire, or Brethren of one Mother-Countrey at leaſt? Yet hath not God dealt far more graciouſly with us, than with divers Brethren-Towns in our Land? And therefore what remains, but that the Lord ſhould be magnified from our border? And becauſe the beſt magnifying and praiſing God, is by forſaking thoſe ſins which are to the diſpraiſe and diſhonour of God, therefore let us for-

forfake, every one of us, those sins, by way of gratitude for his not bringing his Judgment among us, which we would perhaps be willing to forsake upon condition of removal of it, were it among us: Knowest thou such or such a sin by thy self? Wouldst thou, if the Town were infected, if thy Neighbour's House, if thine own House were infected, if thine own Body were infected, wouldst thou, for the removal of the Judgment, forsake thy sin? Do it as well for that the Judgment is with-held? Shall we be *less good*, because God is *more good*? God forbid: nay rather, because *Esau* was *Jacob's* Brother, and *Jacob* is loved; whereas *Esau's* Mountains, and Heritage is laid waste, Let the Lord be so much the more magnified from the border of *Israel*, of *Jacob*.

If God's particular Judgments *Use 2:* upon others, be intended to be Instructions for all; Then let them be so unto us: Let them be our Instructions

structions for avoiding, every one of us, our own sins, lest otherwise Judgment also slumber not, and

Gen. 4. 7. *our sin lye at our own doors.* Let their Markets cryed down, teach us truth and uprightness in our Markets. Let their Shops shut up, teach us conscionable and honett dealing in our Shops. Let their Cellars and places of resort forsaken, teach us moderation and sobriety, at least, in ours; if not rather, for the time, a whole forbearance. Let their Houses shut up, teach us thankfulness for ours standing open. Let their Churches, and Church-Assemblies forsaken, teach us frequency and devotion in ours. Let their Lives taken from them, teach us the right using of our Lives, to the glory of him that still lends us them. Let (in a word) the Judgments which are now in the earth, make us learn righteousness:

Isa. 26. 9. *When thy Judgments are in the earth, the Inhabitants of the World will learn righteousness.* So God's Judgments being now so rife in the Earth upon
our

our brethren, let us learn righteousness. Thus to be instructed by others harms, is that which the Law of Common Sense in dumb Creatures teacheth; the Law of Common Reason in Man teacheth; the Law of perfecter Reason in more prudent Men, teacheth; the Law of perfectest Reason in God himself, teacheth and commandeth.

First, The Law of Common Sense in dumb Creatures, teacheth it. The Lyon he fears, when the Dog is beat before him. The Sheep that were wandering, they all run in apace, when the Shepherd's Dog flies but at one out-sheep, and tumbles him down, though he do him no harm. All the Horse in the Teem, that slackned the Teem before, how do they strain, and stretch, and gird, and pull amain, when the lash of the Whip sounds but on one Horses back? And what means that also, that they use for Foulmerds, and Polcats, and other Vermin destroy-
L ing

ing the Warren, use to hang those they catch, upon little Gallows there, for the fear and terror of the rest? What means this, but that these dumb Creatures are something feared for themselves, when they see the cases of their fellows hanging up there upon the Gallows; their Cases hanging there, strikes some natural fear into them, lest it prove their own case.

2. Secondly, Again the Law of Common Reason teacheth this, That we should be instructed by

Deut. 13. others harms. The Scripture speaks
11, &c. but according to man, and the voice

of Common Reason, when it saith concerning the punishing of a false

Deut. 19. witness, *Ye shall do unto him, &c.*

19, 20. *and those which remain, shall bear and*

fear, and shall henceforth commit no more such evil among you. And for the punishing of the disobedient Son, This our Son is stubborn, &c. so

Deut. 21. *shalt thou put evil away from among*
20, 21. *you, and all Israel shall bear and fear.*

Hence executions are not done in Prisons, but upon Scaffolds and

pub

publick places, that all may see the punishment of Malefactors, to be taught to shun the crimes of Malefactors: and the ordinary word the *Greeks* used for Punishment, was *παράδειγμα*, which signifies Mat. 18. 19 Example; because not a Punishment upon one, but it should be an Example to all. So the publick putting away of a Wife that is found faulty, is called by the same word, *παράδειγματίζειν*, To make her a publick Example.

Thirdly, Again the Law of perfecter Reason in Prudent Men, teacheth this: For, what so wise and prudent a part, as to learn wit by the blows that light upon other mens heads; that other mens heads should be sore with blows, and our heads have wit put into them by those blows; this is the cheapest way of being wise: this is to learn the danger of the way, and retire back, by seeing others taken down and robbed not far off before our eyes. This is to be taught sobriety and temperance, by seeing the un-

sober cut up, and put to miserable torture for the Stone, which his unfobriety bred: This is to be taught to take heed of the Water, by seeing a dead Corps cast up on the bank-side; not good venturing over that Water, which hath but newly cast up a dead Corps.

Lastly, The Law of perfectest Reason in God himself, teacheth this, and commands it; thus *Deut. 11. 2.* the Lord reasons by *Moses* with them, That seeing their own eyes had seen his Judgments upon the *Egyptians*, and upon divers of themselves, provoking him by their sins in the *Wilderness*; therefore by those Judgments upon others, they would be instructed in the fear of God to keep his Commandments.

Ver. 7.

I speak not with your Children which have not known, and which have not seen the chastisement of the Lord your God, &c. but your eyes have seen all the great acts of the Lord which he did; therefore shall ye keep all the Commandments. So *Jer. 7.* Go ye up unto my place which was in *Shiloh*, where I

ver. 12.

set

*set my Name at the first, and see what I did to it, for the wickedness of my people Israel. Mark how the Lord takes it even for granted, Ezek. 32. that many people shall tremble, every man for his own life, at seeing his Judgment upon Egypt. Yea, I will make many people amazed at thee, v. 10. So mark how the Lord reasons, Zeph. 3. 6, 7. I have cut off the Nations, (sc. the Philistims, Moab, Ammon, Ethiopia, Assyria) their Towers are desolate, &c. And what then? I said, surely thou (sc. Jerusalem) wilt fear me, thou wilt receive instruction, &c. So beloved, though our eyes perhaps have not seen, yet our ears have heard God's chastisements, and greatness, and mighty hand among many of us, and what he hath done unto such a place, and what unto such a place; and we have many *Shilohs* that we might go unto, and see what God hath done unto them for the wickedness of the Land; and he hath cut off among us divers Towns and Cities, their Towers or Corners (places of*

concourse and common meeting), are desolate, and the Streets waste, &c. And what does God say unto us by all these? Why, that which ye heard; *I said, surely thou wilt fear me*; (thou Leeds, or what Town soever is not yet under correction) thou wilt fear me when thou seest my Discipline upon others, thou wilt receive correction. In *Ezek. 12.* the Lord bids *Ezekiel*, for a sign of the peoples removal into captivity, that he should *prepare his stuff for removing, and remove by day in their sight; and it may be* (saith the Lord) *they will consider, though they be a rebellious house*, ver. 3. Consider when they see their sign. Say, *I am your sign; like as I have done, so shall it be done unto you*, ver. 11. Now if he thought in likelihood they would consider, when they saw their sign but in type; how much more should we consider, when we see our sign not in type and bare resemblance, but in truth and real effect; every Visited Town saying, *I am your sign; like as it is done unto me,*

me, to perhaps if ye repent not, shall it be done unto you.

In *2 Kings* 1. there first one wicked Captain rufing with *Elijah* to come down to the King, was slain with fire from Heaven, he and his fifty: another afterwards was served with the same sauce, he and his fifty: the third Captain therefore, feared with the Judgment upon his two fellows, he goes thus to *Elijah*, ver. 13. *He came and fell on his knees before Elijah, and besought him, &c.* So seeing there are not fifty, but hundreds, and thousands, slain with fire from Heaven in our Land, with that fire whereof *Ezek. 10.2.* *Fill thine hand with coals of fire, and scatter them over the City.* What behooves it us to do? namely, with the wise Captain to humble our selves before God, and to desire him that our lives, and the lives of our fifties, and our hundreds, and our thousands, may be precious in his sight; and so then perhaps they shall, and this consuming fire shall not fall upon us, these coals and

Wild-fire balls, the man clothed in white Linnen shall not scatter among us, if we make other's Judgments our Warnings and Instructions. Consider an Heathen story or two : It is storied of that prophane and wicked *Sennacherib*; who railed against God and his People, and was therefore punished by God, for to be slain by his own Sons, as he was worshipping in the House of his own God *Nisroch*; storied by *Herodotus*, that this Inscription was set upon his Tomb, *Look upon me, and learn to be godly, learn to take heed of profaneness.*

2 King. 19.
Ver. 47.
He is the
gawd of
the
isw.

So another story there is, That King *Cambyfes* fley'd off the skin of a corrupt wicked Judg, and spread it under the Seat of Judgment, for the Judg to tread on, and then appointing the Son Judg in the Father's room, said thus unto him, *Look upon thy Father's skin, and learn to take heed of Injustice, learn to judg righteous Judgment.* So what does the extraordinary number of CorpSES carried forth, what the extraordinary

ordinary number of Graves multiplied, what do they all say? but only this, Look upon us, ye that remain behind, and learn to be godly, learn to be less profane, learn to be just, learn to be sober, learn to be chaste, learn to leave off your accustomed evil, learn to do well; for surely, though they that were taken away, were not worse, nay many of them perhaps better than the Generation left behind them; yet it was sin (partly their own, and partly the sin of the Land) that gave them their death's blow, every one of them; the Infection of Sin, that brought in the Infection of Sickness. Well, for end of this Use, let us consider, That if those Judgments that hapned so long ago upon the transgressing *Israelites*, were to be Types and Examples for all Ages, and therefore written for our admonition, upon whom the ends of the World are come: Then much more will God have his present Judgments which happen before our eyes among our selves, to

1 Cor. 10.
11..

be taken notice of for our several admonitions, all of us; and these are written too, legible enough to all, even that he that is not Book-learned, may read; written they are in the Passes that men must have to pass from Town to Town: written in the Watchmens Halberts at the Towns end: written in the surceased Markets and Returns: written in the solitude and desolateness of the Streets: written in the Red Crosses upon many doors: written in God's Tokens, the spots upon the dead: written in the hutch-back'd Church-yeards so full of Graves, or rather Pits, for Tens and Twenties to be tumbled in at once: written in the mournful Countenances of divers, lamenting the loss of their dearest Friends, Children, or Kinsfolk: written in the unfrequented Roads and Highways: written in the shyness and afraidness one of another, Friend of Friend: written in the Tribunals and Courts of Justice unopen'd: written (finally) in our shut-up Shops,

Shops, and Wednesday-Fasts. Thus God's present Judgments are written plain enough before our eyes, for our admonition: let us therefore receive admonition by them, lest our sin prove the greater; which is the Third Use now following.

Thirdly, Let us know, That if *Use 3.*
God's particular Judgments upon some, should be the general instruction of all; Then greater and heinouser will our sin be, if God's Judgments which are now upon our Brethren; make not us learn righteousness. Mark still the reasoning of Scripture, and how it aggravates their fault, that others punishment did no good on: so *Jer. 3.* the Lord having delivered *Israel*, the ten Tribes, into captivity for their Idolatry, and other sins, he aggravates the sin of *Judah* hereupon; that *Judah*, for all that she had seen what he had done to her Sister *Israel*, yet *Judah* she would not be warned. The Lord said unto me in the days of *Josiah* the King, *Ver. 7, 8.*
Hast thou seen that which back-sliding Israel

- Ver. 10. *Israel hath done? and her treacherous Sister Judah saw it, and I saw, when for all the causes, &c. Yet her treacherous Sister Judah feared not, but went and played the Harlot also: and yet for all this, she turned not unto me with her whole heart, but feignedly, saith the Lord. Feignedly, because in the*
- 2 King. 23 *days of good Josiah there was a shew of general Reformation made, as now there is likewise with us, by our Fasts, and general Humiliation: but yet it seems that most of the people did it not from the whole heart, but feignedly, as it is to be feared also that many of us do. Well, what is the Lord's solemn speech hereupon? And the Lord said*
- Jer. 3. 11. *unto me, The back-sliding Israel hath justified her self more than treacherous Judah. So Belshazzar's Pride and Wickedness is aggravated by this circumstance, Dan. 5. that though he knew God's extraordinary Judgment upon his Father Nebuchadnezzar for his wickedness, banishing him from his Court and Kingdom, to live like a Savage for seven years among*

among Beasts, yet *Belshazzar* his Son, though he knew this, was not humbled and better'd by it. Ver. 18. & 22 *And thou King, the most High God gave Nebuchadnezzar thy Father a Kingdom, &c. but when his heart was lifted, &c. And thou his Son Belshazzar hast not humbled thy heart, though thou knewest all this.* So a memorable place you have, *Amos* 2. 6. where the Injustice, Oppression, Unlawful Lusts, and other sins of *Israel*, are so much the more condemned and aggravated, in that they were so insolent and audacious, to sin those sins for which they saw the *Amorite* destroyed before them. Ver. 9: *Thus saith the Lord, For three transgressions of Israel, and for four, &c. yet destroyed I the Amorite before them, whose height was like the height of the Cedars, and he was strong as the Oaks; yet I destroyed his fruit from above, and his roots from beneath.* Thus the Scripture aggravating, as you see, their faults that others punishment did no good on; take heed the same circumstance

now

now in these times, prove not the aggravation of our own faults; take heed that the names only being changed, these aggravating forms that you have heard in Scripture, may not be taken up against our selves: *And her treacherous Sister Judah saw it, and her treacherous Sister Judah feared not.* Change but the name, and take heed the thing fall not upon our selves: and so for the rest; *And thou, O Belshazzar, hast not stumbled, &c.* Change but the name again, and take heed the thing fall not upon our selves. In *Micah 6.* the Lord aggravates the sin of the *Jews*, in that they ceased to sin never a whit the less, after that he had denounced his fearful Judgments against them: but how much more shall it aggravate our sin, if we continue now the same, after that he hath not denounced only, but executed also his fearful Judgments upon many of our Brethren. Ver. 9, 10. *The Lords Voice* (his threatening Voice by the Prophets) cryeth unto the City, &c. are there yet the
treas-

treasures of wickedness in the house of the wicked, &c. [yet] after my Judgments denounced against them. So, how much more may it be said, Are there yet the treasures of wickedness among us, and the scant measure that is abominable? Yet, after God hath executed his severe Judgments upon many of our Brethren before our eyes.

Well then, let us know, That seeing God's particular Judgments upon some, should be the general Instruction of all; that greater will our sin be, if his Judgments which have now befallen our Brethren, make not us learn righteousness: and the ground why our sin must needs be greater, is, because it will be a sin both against Mercy, and against Justice. Against Mercy, and that in a great measure showed us: Mercy, in that we are spared, that (no doubt) deserved wrath. Mercy, in that we are spared, and others punished; some, that (no doubt) deserved wrath not so much as our selves. Mercy (lastly) that

that we are spared, and these punished, that we might be spared still; spared still, if we would be instructed by their punishment. O the height of Mercy to us, if we consider well these circumstances! O the height of Villany and Iniquity in us, if notwithstanding these circumstances, we will still multiply offences

Deut. 32. against this Mercy! *Do ye thus requite the Lord, O foolish people and unwise? as Moses said in the like case.*

Again, our sin must needs be greater, because it will be a sin with high hand against Justice too; against Justice, in that thereby Gods Justice is either denied or contemned: Denied, if we sin yet, because we are not perswaded that it is the Justice of God that inflicts these Judgments upon our Brethren, but Chance, or Fortune, or the course of Nature, &c. What is this but plain Atheism? What does any body here, that is a *Philistim*, to doubt whether the *Emerods*, and destruction among them, came from God,

1 Sam. 6.
9.

or

or hapned by a Chance ? What does any body here, to hear a Prophet, that does not believe the words of *Amos 3. 6.* a Prophet ? *Shall there be evil in a Job 5. 6.* City, and the Lord hath not done it ? *Psa. 75. 8.* Or, Secondly, If the Justice of God *Isa. 45. 7.* be not denied, it is contemned ; which is as bad, or rather worse. Contemned, in that when we see God punishing some Malefactors before our eyes, yet Malefactors we are in defiance to God and his Justice ; as if the Boy that sees his fellow under correction, should continue in the same fault, Rod and Master do their worst ; would not such a contemning Villain be half slain ? Well, either Atheists we are, not to believe that the evil that is done in the City, in many a Town and City of our Land, it is God that hath done it ; or else the contempt is our own, if after God in his Justice hath done thus and thus to divers of our Brethren, we notwithstanding contemptuously continue in the same sins, for which they were punished, God and his Justice,

stice, as'twere, do their worst. And so much for the third Use, That greater will our sin be, if others punishments do no good on us; appearing both by Scripture, and by the grounds in reason, because our sin then will be a sin with an high hand, both against Mercy, and against Justice; and if our sin be the greater, then certainly our Judgment will be the greater too; which is that whereabout we are to make our last Use.

Lastly, Therefore let us know, That if God will have his particular Judgments upon some, to be the general instruction of all; then as their sin is the greater, so their Judgment too shall be the greater, whom others punishment did no good upon: so *Jer. 44.* some of the *Jews*, that when *Jerusalem* was taken, and divers put to the sword, others carried away captive, yet they escaped from Sword and Captivity; their Judgment is threatened to be fearfuller in that Chapter.

ter, because others Judgments did
no good upon them. *Thus saith the* Ver. 2.
Lord of Hosts, Ye have seen all the evil
that I have brought upon Jerusalem,
&c. therefore now thus saith the Ver. 7.
Lord of Hosts, Wherefore commit you
this great evil against your souls, to cut
off from you man and woman, child and
suckling out of Judah, to leave you
none to remaine. Have yee forgotten the Ver. 9. 10.
wickedness (or the punishments) of
your Fathers? They are not humbled
even to this day, &c. Therefore, thus Ver. 11.
saith the Lord of Hosts, I will set my
face against you, &c. So Ezek. 23. Abolab;
Jerusalem's severe judgment
is denounced against her, because
when she saw Abolab, her sister Sa-
marias judgment executed upon
her, yet she repented not, but
went on, and corrupted her self
more than her sister: And Abolab Ver. 5.
played the harlot when she was mine,
&c. Wherefore I have delivered her Ver. 9:
into the hand of her Lovers, and she
became famous (Hebr. a name, a sign),
among women, for they had executed Ver. 10.
judgment upon her. And when her Ver. 11.
sister

- sister Abolibah saw this, she was more corrupt in her inordinate love. Well where follows the judgment now?
- ver. 18. *Then my mind was alienated from her like as my mind was alienated from her*
- ver. 22. *sister, &c. Therefore, O Abolibah, thus saith the Lord God, I will raise up thy*
- ver. 25. *Lovers against thee, &c. And I will set my jealousy against thee, &c. Thou hast walked in the way of thy sister, therefore will I give her cup into thine hand, thou shalt drink of thy sisters cup deep and large, &c.* Mark but the emphatical remarkable Circumstances, and you will acknowledg the fearfulness of the judgment; So to name one place more, in the fourth of *Amos* the Lord runs over several judgments of his upon *Israel* for to have reclaimed them from their sins, and still to aggravate their continuing in sin adds this close, *Yet have ye not returned unto me, saith the Lord.* Well, the last which he mentions is this, *I have overthrown some of you, as God overthrew Sodom and Gomorrah. i. e.* Even making your Towns and Cities quite wast and de-

Amos 4.
11.

desolate as 'twere through Famines, and Plagues, and the Enemies sword.) *And ye were as a Firebrand pluckt out of the burning,* (You, some special ones were by special grace preserved from the destruction,) yet *have ye not returned unto me, saith Amos 4. 11* the Lord. Yet, for all that ye saw some of your Towns and Cities destroyed, in a manner, as *Sodom and Gomorrah*, while you that were brands as well to have been in the burning as the rest, were graciously pluckt out, and preserved; yet ye have not returned unto me, saith the Lord. Well, what is the Judgment? *Therefore thus will I do unto verse 12.* thee, O Israel: [*Thus*] he names not what, or what the punishment shall be; but naming none, under the word [*Thus*] covertly implies all that can be feared, that can be imagined. It is more than if he had named any particulars, because (as Hierome hath it) it leaves in a suspense and fear of all; being much what like that imprecation, *So do God to me, and more also:* nothing named,

named, but the more understood.

Well then, it being thus, That severer will their Judgments be, that seeing others corrected, will not receive discipline by it; Let us take heed we add not to our own Judgments by this; let us take heed, lest God having in a manner destroyed some of us as *Sodom* and *Gomorrhah*, while we here of this place are as brands pluckt out of the burning; let us take heed lest if for all this, we yet return not unto the Lord, the Lord proceed unto the like sentence as ye heard; *Therefore thus will I do unto thee, O Leeds*: and lest that *Abolibab* seeing what God hath done unto her Sister *Abolab*; *Leeds* seeing what God hath done unto *Wakefield*; if *Abolibab* go on still to corrupt her self in her wicked ways, her Sister's Cup be put into her hand, and she be put to drink of it, even to drink of it a deadly draught, and suck it out, and break the sheards of it (as having drunk it all off) and pluck off her

own breasts, tear her self for grief and astonishment of heart, after so deadly a draught: and therefore let me remember you of that which God much condemns *Jerusalem* for, as not remembering; *For thy Sister Sodom was not mention'd by thy mouth in the day of thy pride; i.e.* in the day of thy jollity and excellency, when all things went well with thee, thou thoughtest not of the punishment which I brought upon thy Sister *Sodom* for her sin, thereby to receive warning and instruction about thine own sin. Let it not (Beloved) be said so of us, That now in the day of our pride, in the day of our jollity and excellency, when yet things go well with us, that our Sister *Wakefield*, our Sister *Rippon* is forgotten of us, and not mention'd by us in this day of our pride: for then surely, if we so forget our selves, and forget our Sisters, and our Neighbours Judgments now upon them, what can we look for, but that as it is in *Jer.* 49. 12. *Thus saith the Lord, Behold they*

they whose judgment was not to drink of the cup, (not, i. e. not so much, and so deservedly) have assuredly drunken; and art thou he that shall altogether go unpunished? Thou shalt not go unpunished, but thou shalt surely drink of it. So are we they, that seeing them whose Judgment was not to drink of the Cup (in comparison of our selves, if we remain still obstinate and impenitent) have drunken, are we they that shall altogether go unpunished? We shall not go unpunished, but we shall surely drink too of the Cup of God's Wrath, here or hereafter. Here perhaps; for the Cup is come good and near us; and who can tell whether it may be put the next into our own hands? Who can tell whether we be the next that shall pledg the Health, the Health that our Neighbours have drunk their deaths in? And among other sins that may bring this Cup to be put to our heads, consider another Cup that perhaps we put too much to our own, and our Neighbours heads:

heads; you have it exprefs, Cup for Cup, the one for the other, *Hab. 2. 15, 16. Wo unto him that gives his neighbour drink, that putteth thy bottle to him, &c.* Here is Cup for Cup, Spewing for Spewing.

But you will fay, the Plague is ceasing, and the Winter coming on, and good hope therefore that all will be well; nay, no hope that any thing will be well, so long as we our selves are ill. God, that among other acts and tokens of his power, reckon'd up *Amos 4.* hath this for one, *to make the morning darkness; i.e.* even then when there should be least likelihood of darkness, to make it then dark, sealing up the morning or day-spring; he also can make a Winter-Plague for all the unlikelihood of it; and Winter-Plagues, they say, as Winter-sieges, are the fearfullest; or the Plague may now cease for a while, but hath not Towns and Buildings been burnt to ashes with that Fire that broke out the second time, whereas all thought it had been

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fully

fully quench'd? some sparks and live-coals lurked among the heap, that divers days after unlooked for, broke out into a second burning, worse than the first. So nothing of a more lurking nature than the Plague, that for Months, for Quarters, and for Years, may lye hid in an old Clout, in a Rag, in an unswept Corner. When shall we then imagine, that so many dwelling-houses, so many Shops, so many Ware-houses, may be fully cleansed? How many Boxes, think you now, have blasted poyson'd Air shut up in them? How many Spice and Powder-bags, and other Commodity-bags, hath it tied up in them? How many Trusses and Fardels hath it trussed up in them? Now when these are hereafter unopen'd, untied, untrussed, how far or near this Pestilential poyson'd Air may bring death to the Inhabitants, who knows? And therefore no great hope, but that this very Scourge may come among us sooner or later, if we or other places of this

this Land that are yet safe, receive not Instruction by others Correction.

Ay, but let it come, will some say, let it come, we will shift for one; it shall no sooner come in at the one end of the Town, but we will out at the other; no sooner shall one door be nailed up, but we will shut and lock up our own doors and be gone.

Well, be it so, yet it is hard scaping by flight from him whom God pursues. *He that fleeth of them, shall not flee away; and he that scapeth of them, shall not be delivered, &c.* So for them, that when a great calamity was upon the Land, thought to have provided well enough for themselves, and their own safeties, by flying into Egypt; what says the Lord by the Prophet *Jeremy? It shall come to pass, that the Sword which ye feared, shall overtake you there in the Land of Egypt; and the Famine whereof ye were afraid, shall follow close after you in Egypt, and there ye shall dye. No fleeing for him, whom God pursues:*

M. 2

the

Ezek.
12.

the Plague that he is afraid of, if God please, shall overtake him; and the evil that he fears, shall follow close after him, whithersoever he flies, and there he shall dye. Mark, how that of God's three Judgments, Sword, Famine, and Pestilence, he makes the Pestilence to be for them that are far off, that would (as 'twere) out-run God's Judgments: *They shall fall by the Sword, by the Famine, and by the Pestilence: He that is afar off, shall dye by the Pestilence, &c.* Get thee thy self never so far off, this is a Judgment God can reach thee with, if he please. In *Psal. 91. 5.* it is called *the arrow that flieth by day.* Now God does not only shoot at dobbs, or shoot-marks, with this Arrow, *i. e.* shoot from one side of the street unto another, or from one house to another, half a dozen off; but he shoots at rovers, or long marks too, sometimes; and he never shoots, but he kills dead where he aims. He shoots but a Letter after thee, but a Messenger after thee, but a Friend after

after thee, coming in love to visit thee; and with these Arrows he kills half a dozen, ten, twenty, thirty miles off; and therefore there is no certain hope upon flight: the best hope upon flight, is upon flight from sin; flight from sin is the best flight from Judgment. Shall *Saul* say of *David*, that *he would search him throughout the thousands of Judah*? And shall not God much more search the Sinner, whom he destines to destruction, throughout all the thousands of the Land? How many, think you, now in these times of Mortality, have fled from their deaths out of the City, and met with it in the Countrey? How many also that fled from it there, have now (at their returns) met with it in the same place, from whence they fled from it? by their flight, all they got was but a few weeks reprieve. But suppose this Judgment of God's should cease, that we should be freed from the fear of it; yet as *Esau* said to his Father *Isaac*, *Hast thou but one blessing, O my Father?*

So hath God, do you think, but one Judgment, but one Curse? We had of late (in divers places of our Land) a Famine ; and now that we are freed from that , he hath sent among us a Plague , a Plague thar especially hath light upon them that were not touched with the Famine ; and if he should now remove this Judgment also, and yet we continue still in our sins , do we think that God hath not yet some other Punishment in store for us ? Mark what store of Punishments he hath, Punishments upon Punishments, for them that still and still refuse to be reformed. Mark it out of *Levit. 26. 14, 16, 18, 21, 23, 27.* *If ye will not hearken unto me, &c. I will appoint over you Terror, Consumption, and the Burning-Ague, &c. And if you will not yet for all this hearken unto me, then will I punish you seven times more for your sins, &c. And if ye walk still contrary unto me, &c. And if ye will not be reformed by these things, &c. And if ye will not for all this hearken unto me , but walk contrary unto me, then*

Isa. 21. 18.

Amos 5.

19.

then will I walk contrary unto you also in fury, (now when former gentler Corrections would not do it, his patience is turned into fury; walk contrary unto you in fury) and I even I, will chastise you seven times more for your sins. You see here is store of punishments; if such punishments will not do it, then seven times more; if neither they, then seven times more yet; and so on, seven upon seven, and seven upon seven, till at last he come to be in a Fury against them, and bring the last and fearfullest Judgment of all upon them, Desolation and Destruction by the Enemy. And who knows whether, if Famine Pestilence and Fires, do no good upon us, Desolation and Destruction by the Enemy be at our Doors; we hear of Wars, and rumours of Wars; and who knows whether *the Lyon is come up already from the thicket, and the destroyer of the Gentiles be on his way?* Who knows whether if we were rid of this present Judgment, yet it might prove with us as with them? *We*

Jer. 4. 7.

Jer. 8. 15, looked for peace, but no good came; and
16.

for a time of health, but behold trouble; the snorting of his horses was heard from Dan, &c. Who knows whether the Sword be furbishing against us, which made Ezekiel fight so, fore-seeing it in the Spirit of

Ezek. 21. Prophesie? *A sword, a sword is sharpened, and also furbished, &c.* If God

do but once draw out his Sword against us, our strong Navy by Sea, our populous Numbers by Land, our Confederates and Allies abroad, all will do us no good. *Order ye the Buckler and Shield, and draw near to battel; harness the horses, &c.* All spoken in a sharp Ironie, or mockage of their Power against God and his

Zeph. 1. 7. Counsel. *The Lord of Hosts hath a sacrifice in the North Countrey---* why are

Jer. 46. 3. *the valiant men swept away? They stood not, because the Lord did drive them, &c.*

But suppose neither this present Judgment of Pestilence, neither any other here, should take hold of us; yet assure our selves, this our abuse of God's Judgments upon our Brethren, not receiving discipline by their

their correction, shall turn to our greater condemnation hereafter. *They that escape the Sword of Hazael, 1 King. 19 shall Jehu slay; and they that escape the Sword of Jehu, shall Elisha slay:* which seems to be nothing but this, That they that escape temporal punishment; spiritual and eternal punishment shall meet with them. *Elisha* we do not read used any temporal sword; but being a Prophet, he denounced eternal Judgments, which questionless should seise upon those sinners that escaped Judgments temporal. Our Saviour's inference, *Luke 13. Except ye repent, ye shall all likewise perish; ye shall all likewise perish,* expressly aims at their eternal perishings, whom others temporal perishings did no good on, to bring to repentance. So *St. Paul, 1 Cor. 10. 11. These were* ^{2 Pet. 2.} *our examples, &c. So St. Peter, if God* ^{3. & 9.} *spared not the old world, &c. he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of Judgment, to be punished. So St. Jude, ver. 7. So then the impenitent*

nitent sinner, though he escape Haze-
 zael and Jehu's Sword, yet Elisha
 shall slay him: though he escape
 God's destroying Angel, destroying
 by the Pestilence, yet he shall not
 escape that destroying Angel that is
 ὁ Απολλύων, the *Apollyon*, the Angel
 of the bottomless pit.

Rev. 9. 11

FINIS.

